



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

US  
16971  
7.5

US 16971.7.5



Harvard College Library

FROM

Andrew P. Peabody, D.D.

(N. C. 1826)

12



# INCIDENTS

OF THE

LIFE OF THE REV. J. ASHER,

DAUGHTER OF

MILTON (COLOMBUS) BAPTIST CHURCH,

CHICAGO, ILL.

BY

W. CAROLINE E. BROWN

WITH TEXTS ILLUSTRATING THE CHANGING FASHIONS OF THE  
IN THE WINDING AFRICAN JOURNALS, 1841-1842  
TO THE CHURCH OF THE FUTURE

AND

AN INTRODUCTION BY WILSON ARMISTEAD, ESQ.,

OF THE CHURCH OF THE FUTURE, CHICAGO, ILL.

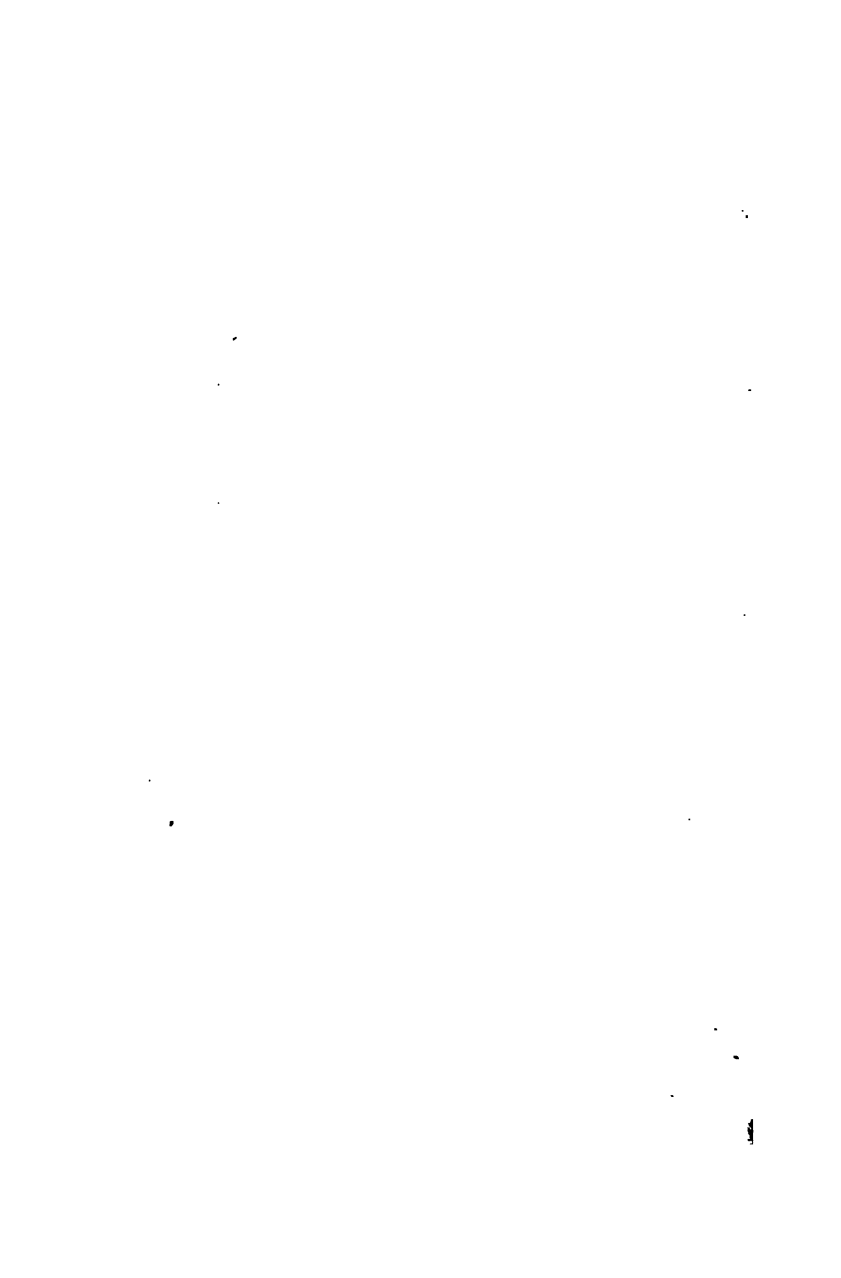
LONDON :

WILLIAM BROWN, 1, BROADWAY, N.Y. & ST. LOUIS, MO.

1842.

PRINTED BY THE AUTHOR.









INCIDENTS  
IN THE  
LIFE OF THE REV. J. ASHER,

PASTOR OF  
SHILOH (COLOURED) BAPTIST CHURCH,  
PHILADELPHIA, U. S.,

AND  
A Concluding Chapter

OF FACTS ILLUSTRATING THE UNRIGHTEOUS PREJUDICE EXISTING  
IN THE MINDS OF AMERICAN CITIZENS TOWARD  
THEIR COLOURED BRETHREN,

WITH  
AN INTRODUCTION BY WILSON ARMISTEAD, ESQ.,

Of Leeds, Author of the "Tribute to the Negro."

LONDON :  
CHARLES GILPIN, 5, BISHOPSGATE STREET WITHOUT.

---

1850.

~~17333.57~~

U 516971.7.5

1864, Mar. 5.

Gift of

Andrew P. P. Jones, J.D.

H. C. 1864


## NOTICE.

---

THE main object which the writer of this little work has in view will be apparent to every reader. It is to give another representation of the unhappy prejudice which prevails in the United States among Christians, against their coloured brethren.

Besides this, however, he is anxious to purchase some valuable books, to assist him in the discharge of his ministerial duties. He does not like to *ask* kind friends for donations towards this object, though many have already given him various sums for it, but he has thought many would purchase this little volume, and perhaps the profits might enable him to attain his object, in a manner most agreeable to himself and the friends of the oppressed. Having frankly stated the object, he leaves it to the kind consideration of those who may feel disposed to assist him in the manner proposed.

LONDON, 5, QUEEN STREET PLACE,  
SOUTHWARK BRIDGE.  
MAY, 1850.





## INTRODUCTORY REMARKS.

---

“ Mislike me not for my complexion,  
The shadowed livery of the burnished sun.”  
*Shakespeare.*

---

THE coloured friend, an outline of whose life and Christian experience are recorded in the subsequent pages, has desired me to write something by way of Introduction.

As the Memoir will, I doubt not, have a considerable circulation amongst Christians of all denominations in this country, as well as in America, I am glad to avail myself of the opportunity thus afforded of bringing before the public, a subject which may be rather novel and startling to some on this side the Atlantic ; but alas ! too true, and too well known, across the great waters.

I allude to the unrighteous prejudice prevailing against the coloured people of the United States. This prejudice, which has been aptly compared to an

affluvia from the terrific Upas-tree of Slavery, subjects a large portion of our fellow-creatures to indignities on American soil, which in England we can hardly conceive possible, or only form a very small conception of.

In the first place I may state, that the subject of the following Memoir, Jeremiah Asher, has been driven from America to this country, to seek the aid of Christian brethren here, in raising a sum of money for defraying the expenses of a place of worship in Philadelphia, and also to promote the education of his degraded and much neglected race.

Though differing from him in some things, yet, as followers of one Lord, and professors of one common faith, I feel I should not be acting the part of a Christian were I to do otherwise, than extend the hand of fellowship to a man, in whom are to be discerned so obviously the lineaments of the Saviour.

Jeremiah Asher has been a frequent visitor at my house for the last few weeks, and I may say, that his unassuming manners, his gentlemanly behaviour, and his unaffected, yet warm-hearted and stedfast piety, have won for him my respect and esteem, which I believe he has also gained amongst all those Christian friends with whom he has associated in England. Whilst I have enjoyed the pleasure of his company, the words of the poet have often been brought to my remembrance :—

“ *Ab Æthiope virtutem disce, et ne crede colori.*”

Though our friend has met with unvaried sympathy in this country, and has been courteously and

kindly received by his white brethren of every class. On his return to America, the land of his birth, a land boastful of its freedom and of its liberty, there, he will, as a man of colour, participate in the reproach and neglect attaching to his race, however he may be distinguished by piety and moral character. When he tells his countrymen he has seen the white man and the coloured man walk arm in arm, he will not be believed.

Know all men throughout the world, and let it be now recorded by the British press, that in England we receive the coloured man the same as the white, conscious as we are that both derive life and health from the same beneficent Creator. Knowing also, that both have the same Almighty to serve, and feeling conscious that unless we meet as brethren here, and thus fulfil the great Christian law of love, we shall hardly be prepared to meet in heaven.

As we are but little acquainted in England with the real nature of the prejudicial feeling against the coloured people of America, I wish to occupy a few pages in its consideration. The extent to which it is carried in some parts of the United States is so great, that it quite amounts to a disease, which is justly termed Colorophobia, affecting its patients very singularly. For instance, were I to walk into one of their churches with my coloured friend Pennington, a Doctor of Divinity, we should throw the whole congregation into a state of terror and excitement. A coloured gentleman relates, that when he went into a church in New Jersey, as he entered, the minister



stopped, and the attention of the whole congregation was arrested.

In consequence of the odium which the degradation of slavery has attached to coloured people in America, they are everywhere dreadfully insulted and oppressed. It is not in slave-holding states alone that they are treated with scorn and disdain, but in the free northern states in deference to the south; white people refuse to eat, or ride, or walk, or associate with them. Seminaries of learning are closed against them; they are almost entirely banished from lecture-rooms; and in the house of God they are separated from their white brethren and sisters, as though they were afraid to come in contact with a coloured skin.

Coloured people are even excluded from the public institutions of their country, unless they visit them in the capacity of servants, or of menials in humble attendance upon the Anglo-American! Whoever heard of a more wicked absurdity in a Republican country? in the professedly free and enlightened America? The following is an extract from a pamphlet issued by a public institution in one of the chief cities of the United States. "The proprietors wish it to be understood that *people of colour* are not permitted to enter, *except when in attendance upon children and families.*"

In the Anti-Slavery Convention in London, in 1843, a delegate present said, "I will relate a circumstance illustrative of some of my early impressions of American society. That Christian philanthropist, the late Mr. James Cropper, frequently

invited me to his table, and on one occasion I had the privilege of meeting a coloured Christian minister from America. We returned together in Mr. Cropper's carriage, and having sat and communed with that brother minister, I observed that he was under the influence of considerable excitement. On asking him the occasion of it, he burst into a flood of tears, and said, you have overcome me with kindness. If I had been in America, you as a Christian minister would have been ashamed to speak to me ; you would not have sat at the same table with me ; you would not have been permitted, by the custom of the country, to allow me to ride in the carriage with you."

Oh ! what a foul enormity does this reveal. I admit that of all the crimes, as a system, which have stained the annals of time, none have been more outrageous and wicked than slavery, as it exists in the United States. The wrongs of the slave are enormous—incalculable ; but here is an evil, which, were it possible, is almost worse than slavery itself ; a curse inflicted after the excuse for it is removed ; and according to my conceptions, embodying one of the most wicked and wanton afflictions of cruelty that can be exercised towards our fellow-men.

The anti-christian prejudice against coloured people is so deeply-rooted and inveterate in the American mind, that the black man, though free, is rarely permitted a place in the public schools, or the opportunity of learning a trade, or the enjoyment of any of those civil, religious, and social benefits common to

all but himself. The presidents of colleges and theological seminaries, declare to pious and accomplished young men who are anxious for education,—“ you cannot be received here, because you have a black skin ; we cannot protect you in our college, because you are a negro.”

Alas! for the land where such things exist. Alas! for its Christianity, when the colour of the skin is made the test of merit, and the ground of rejection from a theological seminary !

That the reader may be fully aware of the prejudice existing in American churches and schools, I will briefly relate the case of a coloured gentleman, who has recently been my guest for a week or ten days. He is a man of undoubted talent and piety, and now an ordained minister of the Episcopal church. Some years ago, an institution was opened in the United States for the instruction of white and coloured youths. To this seminary my friend resorted with two other young men of colour. They had not been there above six or seven weeks, when the farmers in the neighbourhood took umbrage at this innovation on the usages of society, and resolved to suppress it. They were as good as their word, for shortly afterwards they assembled with oxen and chains, and applying them to the building, dragged it from its foundation into an adjoining swamp, and expelled the inmates from their borders.

My friend desiring to devote himself to the ministry, now sought admission into an Episcopal seminary. But here the cruel prejudices of his country again

encountered him. His application created quite a sensation in New York, it being the first instance of a negro—one belonging to a race that is deemed ceremonially unclean, having aspired to share the honours and advantages of the more privileged caste. His bishop sent for him and remonstrated with him on his pride and presumption ; and because he would not quietly withdraw, and tamely succumb to a most unworthy prejudice, he struck his name off the list of candidates for ordination.

Here we have an evidence that the unchristian system of caste finds its stronghold and support in the institutions and teachings of the church. It is not beneath the Presidential chair, nor in the halls of Congress, nor in the seats of learning that these enormities find their chief shelter and protection, but in the synods and solemn assemblies of the church—under the very altars of religion. And until the church boldly testifies against this evil ; until she denounces the guilty dogma that man may hold property in man, or may treat him as an alien and an outcast on account of the colour of his skin, so long will she be chargeable with giving her countenance to all the immorality, irreligion, and misery, that spring from the system of caste and slavery in the land. Too truly has it been declared, that “the American church is the bulwark of American slavery.”

I have it on credible information that a certain Episcopal congregation in the diocese of New York, holds its cemetery by a tenure which forbids the inter-

ment in it of any coloured person ; so that should a Episcopal coloured clergyman happen to die in that parish, he would be indebted to others than his Christian brethren for a grave.

But what is this indignity to the lifeless remains of a fellow-man, to the insult offered in the name of the whole church, by the trustees of a theological seminary to a coloured disciple of the Redeemer, as in the case of the formal and deliberate exclusion of the candidate for holy orders, from the seminary as above related, solely on account of his dark complexion. This is, indeed, measuring the rights of an ambassador of Jesus Christ, by the tincture of his skin.

- When the evil of prejudice is of so prodigious a character ; extending itself even to the grave—to “ the house appointed for all living ;” and identified with congregations, and with Christian churches, affecting not merely private members, but elders, and intelligent educated ministers, surely some one is laid under an obligation to lift up a voice against it, and denounce it as an enormous evil in the sight of God.
- It is one of the greatest wrongs of which men can be guilty to their fellow-men, and its maintenance does much to the justification of the upholding of slavery itself.

Nothing can be conceived of, as more unfair and more unjust to our coloured brethren, than to say, in vindication of the guilty course adopted towards them, that they are ignorant, and that they have not much mind. The parties making this allegation do not allow

them to cultivate their minds, and then they find fault with them that they are not educated, that they are not intelligent, that they have no literature of their own. Give them fair play ; give them the advantage which the descendants of Englishmen, and indeed which all white men may have in the United States of America, and in a few years they will move on in the career of intelligence, and be raised up not simply to an equality with all that belongs to men ; but to a fuller participation of the Divine nature.

There is a palpable injustice in withholding the bread that would feed the mind, and then complaining of the people who perish for lack of knowledge. There is great injustice in closing up nine-tenths of the Universities and Theological Institutions of America against the people, and then complaining that they do not go in and obtain education ; in sealing up the fountains of knowledge, and then finding fault with them that they do not repair thither to slake their thirst. It is like chaining the eagle to the rock, and then complaining that he does not soar to heaven and gaze on the light of day.

A coloured gentleman travelling in the United States, no matter how respectable, or accomplished, or well-informed, or intelligent and courteous, is driven like a wild beast from the society of white men. Coloured people are not only driven from the cabins of steam-boats and ships, but as has been stated, they are excluded from public institutions and from associating with their white brethren in churches. This exclusion from the sanctuary of God,

and the distinctions made there are of the most unholy and unrighteous nature.

But it is also their allotment to bear the cruel scorn and aversion of prejudice in a thousand different ways impossible here to particularize. Their hearts often bleed at the heedless expression, or studied avoidance of their white brethren, and their spirits are often broken and cast down under the glance of contempt, and the smile of heartless courtesy which awaits them.

Listen, now, to the sad experience of one of these oppressed and injured ones, quoted from a letter received from a coloured young woman, of a city in the United States. "For the last three years of my life I can truly say my soul has hungered and thirsted after knowledge ; and I have looked to the right hand and to the left, but there was none to give me food. Prejudice has strictly guarded every avenue to science, and cruelly repulsed all my efforts to gain admittance to her presence." Hear too her description of her feelings, in attending a place of worship, in the city of New York. "I have been to meeting to-day, and can say, of a truth, it was good to be there, for the Master of assemblies was present, and the broad wing of his love rested on us as a canopy. Notwithstanding I am so often blessed in going to meeting, I find it a grievous cross ; my heart sinks within me, at times, when I look around me and do not see one familiar face, and feel that *I am despised for my complexion, and perhaps considered as an intruder.*"

The practice of excluding people of colour from

places of worship, or of allotting to them separate seats in them, is a most wicked and anti-christian practice, tending more than anything else to perpetuate the feeling of prejudice against them. Any such distinction in their treatment, whether in schools, colleges, houses of public worship, or in any other respect, on account of the colour, God has given them, is utterly at variance with the benign spirit of Christianity, which would rather seek to raise the negro from the depth of misery and degradation, into which slavery and unholy prejudice have thrown him, and bring him out into heaven's sunshine—into the full enjoyment of his birthright privileges.

Ye, who profess the religion of love and good-will, up and be doing. Arouse every dormant feeling of pity and holy indignation, and determine to persevere with increased energy, in promoting a great and sacred cause. Relax not your efforts till the demolition of the barrier that now divides the black from the white is fully effected, even in the recognition of Christian character and Christian privileges; and until the negro is no longer cast aside as an alien from the commonwealth of American civilization.

Much may be effected by sympathizing with the oppressed, who are everywhere suffering in your very midst. Extend to them the right hand of fellowship, on the broad principle of humanity and Christianity; treat them as equals, invite them to co-operate with you in Anti-slavery, and Temperance, and Moral Reform Societies. Embrace opportunities of showing to those around you that you look upon the coloured



people as brethren and as equals. You will thus assist materially in subduing that deep-rooted prejudice which is doing the work of oppression in the free states, as you call them, to a most dreadful extent.

I do not advocate the commingling of all ranks in society ; I do not say that those in the situation of the educated and more wealthy classes, who necessarily move in a particular circle of their own, are to go and select individuals from a different level for their associates, there is no necessity for this ; the natural order of society may be preserved, and the distinction of colour at the same time abolished.

Sincerely do I wish it could be urged more fully upon every individual, to assist in doing away with those odious distinctions which have so long prevailed, respecting coloured persons. But how few there are who have the Christian fidelity to brave public scorn and contumely ; to seize a coloured man by the hand and elevate him to the position from whence the pride and the avarice, and oppression of the whites have degraded him.

I hesitate not to assert that the reproach cast upon the coloured people is as unfounded as it is unmerited. The contempt poured upon them is unrighteous and wicked in the sight of Him who hath made of one blood all the nations of men, for to dwell on all the face of the earth. Tell me not of the colour of any man's skin !

*"Is he not man, by sin and suffering tried ?  
Is he not man, for whom the Saviour died ?"*

And if he be a man, he is my brother, and it is my duty to love him as such. He has the same duties to perform, he has to stand on the same footing at the last day before the righteous Judge, and I would ask those who indulge in that prejudice to which I have referred, whether they can justify the separation upon which they now insist, upon any pretence which will stand the test of that solemn day.

If it be a sin to despise the man clothed in vile raiment, and to say to such an one "stand thou here," or "sit under my footstool," how much greater must be the crime of despising a man because God hath clothed him in a darker skin than our own. So long as we treat, our coloured brethren with scorn and contempt, we do assuredly *virtually* reproach our Maker, for having dyed their skin of a sable hue.

I will now conclude, having trespassed longer than I intended, that the subject of the present Memoir may be enabled to stem the torrent of prejudice, and that the blessing of God may rest upon him, and speed his efforts to elevate his oppressed and down-trodden race, is the sincere desire of his friend and brother in Christ,

WILSON ARMISTEAD.

*Leeds, Fourth Month 10th, 1850.*



# MEMOIRS AND PERSONAL EXPERIENCE

OF THE

REV. JEREMIAH ASHER.

---

HAVING been requested by a number of friends to furnish a brief outline of my birth, education, parentage, &c., I am most happy in this hasty manner to comply with their wishes.

I was born in the town of North Brandford, county of New Haven, State of Connecticut, on the 13th of October, 1812. My father's name is Reuel Asher, he was born at the same place, and is now about sixty-five years of age ; his father's name was Gad, a native of Africa, stolen from the coast of Guinea when four years of age.

The following story of my grandfather's capture, I have often listened to with deep interest, as stated by himself. His father cultivated a small portion of land not far distant from his dwelling ; the produce of it my grandfather believed to be rice, though on account of his youth could not be certain.

The ground being prepared, and the seed broadcast upon it—it was then the employment of the small children to watch it for a season, to prevent the birds, which are so numerous, from devouring the seed. This department of labour fell to his brother whom

he supposed to be next older than himself, and about twelve or fourteen years of age ; he had been accustomed to take his younger brother into the field with him for company, while he was employed in watching, which was effected in the following manner : In the centre of the plantation a stage was erected, elevated about six or eight feet so as to possess a commanding view of the field, and upon this was brought a large quantity of stones which, when the birds alighted were slung at them to scare them away.

One day while engaged in this employment, two men were observed coming out of a thicket, and making towards the stage, the elder brother suspecting their object, immediately took his younger brother and descended the stage, running with all possible haste to make their escape from these men-stealers. They ran together for a while in the direction of home ; but the boy, poor little fellow, soon tired, and began to lag, his brother then took him upon his back, and ran as fast as he could ; but seeing their pursuers would soon overtake them, he was at last, though not without the deepest reluctance, obliged to abandon his little charge in order to make his own escape, and bear the melancholy tidings to his heart-stricken mother, (who doubtless felt as mothers only can feel,) that her darling little boy was stolen away, and that they would probably see him no more in this world.

Here I feel tempted to linger for a moment, to gaze upon and attempt a description of this heart-rending, God-provoking, heaven-daring, hell-deserving crime. But alas ! for me, I have neither power of imagination to conceive, or eloquence to utter the nature or amount of punishment due to such transgression. But the

Lord will repay, vengeance is his, and he will one day most assuredly make inquisition for blood. Neither can I give any idea of the awful solemnity of that moment when the intelligence was received that the poor little boy was stolen. This I must leave for an abler pen than mine to delineate, and content myself with a simple narrative of the subsequent events in the history of the little captive.

Having been left by his elder brother, he was soon overtaken by the pursuers, who seized their victim and gagged him to prevent his giving an alarm. He was ordered to be quiet, for they were going to take him home ; but he was conveyed to the sea, where a slaver was in waiting to receive stolen men, women, and children. They arrived there in the dusk of the evening, and saw a large number of others who had been captured in a similar manner, but none that he could recognize.

On account of his youth, and having no relative or companion on board, he was in a great degree exempt from the horrors and hardships of the Middle Passage. He indeed became quite a favourite to both officers and sailors, who each in their turn endeavoured to console him, by telling him they were going to take him home. Of the particulars of the voyage he had little recollection, neither as to the time of sailing, or length of the passage, or the dangers of the sea, but remembered full well he never saw his dear parents or brother, more. Thus he was suddenly snatched away from all that could be dearest to one of his age, in life.

In due time the ship arrived with her cargo safe at Guildford, State of Connecticut. The news of her arrival having been heralded in the town, the farmers

and others from many parts gathered to attend the sale of the newly-imported negroes. Among others, one *Titus Bishop* of Guildford, a ship-carpenter, attended, and being pleased with the apparent brightness and promising appearance of this youth, bought him for £40., current money with the merchant, took him on his back, carried him to his house, treated him with great kindness, and became remarkably fond of him. The term of service was about forty-three years, and doubtless as pleasant a one as the peculiar institution is capable of imparting. How he obtained the name, Gad Asher, he was quite at a loss to know.

Having served his master faithfully upwards of forty years, the American Revolution broke out. Hostilities commenced between Great Britain and the United States. This eventful period will never be forgotten by us whose fathers fought for liberty, not from the yoke of Britain, but from the yoke of American slavery. Freedom from it was promised in a number of instances, both in the war of 1775 and also 1815. That brave company that fought and conquered under General Jackson at the desperate battle at New Orleans, in violation of his promise, were returned back to their former masters. These periods, I say, will never be forgotten by us, whose fathers fought, bled and died for liberty which neither they nor their children have yet received.

At the time referred to, perhaps every able-bodied white man between the ages of eighteen and forty was drafted to go to the war or furnish a substitute. Among the rest, Mr. Bishop was notified to leave the comforts of home for a field campaign. At this time of trouble, he had only to promise Gad his freedom,

and he was all right again. This he delayed not to do, but sought an early opportunity to confirm the contract, that when the war should be ended he should be free. Elated with the thought of freedom, though it was from one of the best of masters, the hardships of a seven years' war was borne without fatigue. In view of a fact like this, who will contend the African prefers slavery to freedom, even under its most favourable aspect, or in its mildest form.

During the continuance of the war he fought in a number of battles, and among others, the memorable one of Bunker Hill, near Boston : here through the intense heat, and inhaling the dense smoke of gunpowder, and exposure to the dew of heaven by night, he took a severe cold, which settled in his eyes, and deprived him of his sight, which was never restored to him again. This was about the close of the war: peace was soon after declared. He now returned home, but his master refused to grant him freedom without a compensation for the original forty pounds, the amount he first paid for him. This after a term of near forty years' service, seven of it spent in the defence of a country which denied the right of citizenship both to himself and all his posterity. Yet all things considered, as wicked and unrighteous as this demand was, it was deemed best on the whole to pay it, principally upon the consideration, that his large family of children would be free ; but in fact, they were as free before as they could be afterwards, for my grandmother was free, so his master could have no claim to them whatever : for it is the universal practice among slave-dealers and breeders, for the children to follow the destiny of the mother, whether she be bond or free. He was ignorant of this, and therefore was



induced to yield to this unrighteous demand of his master. What, I ask, is there that belongs to the dark catalogue of crime, that this iniquitous system has not been guilty of practising? every species of fraud and injustice, as well as the abomination of cruelty, is the legitimate result of this wicked institution.

As a compensation for his service from the commencement of the war, he was allowed by the U. S. Government, ninety-six dollars a-year, or about nineteen pounds as long as he lived. Through the aid of this small pittance, and practising the strictest economy, he succeeded in a few years in complying with the demand of his wealthy and professedly pious master. About this time it pleased the Lord who is rich in mercy, to make my grandfather a subject of his grace, for with God there is no respect of persons, he "has made of one blood all nations of men to dwell upon the face of the earth." See this poor man stolen from home, and so unjustly treated by him who ought ever to have regarded his welfare with the deepest interest, yet the Lord had respect unto him, he took him up, and praised be His holy name.

He soon removed from the neighbourhood of his master to the town of North Brandford, where he purchased a small plantation and settled down upon it for the remainder of his days. He united with the Independent Church in that place, and I believe was a consistent member of it for nearly half a century, as when he died, he was nearly or quite one hundred years of age. Here I shall take leave of the narrative of the little African captive.

Of a numerous family of children, he had but one son, my father, and he was apprenticed to the trade of a shoe and leather dealer, about eight miles distant from home,

who agreed to give him an education, and to instruct him thoroughly in the knowledge of each department of the business, receiving him when about six years of age. This gentleman at that time was considered one of the most wealthy and influential merchants in that part of the country. In addition to his mercantile business, he cultivated a large farm. How far he proved faithful to his contract remains to be seen.

My father was an indentured apprentice on the above-named condition, together with others not necessary here to mention, clearly stipulated. His master entered into bonds with security, for the faithful performance of his trust.

On entering upon his services, which was to be fifteen years, including the time for education, he being naturally fond of horses and farming, was at once put on the farm and kept there. He never received a month's schooling in his life. He was, however, taught to read very indifferently. In this department of his education, on each of the annual visits which he was allowed to make, he was most scrupulously examined by his blind father, and perhaps still more ignorant mother, who vainly believed he was making most rapid strides up the hill of science—and compared with their own attainments, his, no doubt, were considered by them surprising. This seemed to them an adequate compensation for every other breach of the contract. Thus he continued to work on the farm during the summer, and in the winter was chiefly employed in mending shoes, and waiting upon the other workmen, &c.

In consequence of this, at the close of his apprenticeship, he had acquired but a superficial knowledge of either department of the business, but being a

coloured youth he was persuaded to consider himself a prodigy. For as long as I can remember, and even up to the present time, the practice prevails to a considerable extent amongst white persons, of endeavouring to persuade coloured men, if possible, however deficient and superficial they may be, that they do, or will, in a short time, stand at the head of their profession—a sentiment more at variance with truth, and a greater hindrance to our advancement, it would be difficult to conceive. For example : a young man who, by his industry and economy, has obtained a few hundreds, will be courted by the smiles of a certain class of the whites, and instead of being encouraged to continued perseverance, he is induced to believe, now is the time to relax his efforts ; the great point is gained, and he is surely on the royal road to wealth and power, and that fortune will not fail to smile upon him hereafter. Thus deluded, he begins to allow himself the indulgence of those whose income may be as many thousands as he possesses hundreds. And here I must be allowed to state, one unaccountable practice which prevails in the States, with reference to coloured people who do acquire property. Though this class is small, owing to insurmountable difficulties which are thrown in their way, in the shape of prejudice against colour or condition, they almost invariably give their possessions to the whites at their decease. Strange as this may appear, it is nevertheless true ; if there are any instances of a different character, they are exceptions and not the rule, a practice which I conceive as being neither pleasing to God, or just to man.

My father, after coming from his apprenticeship, with sufficient knowledge of the business to make a

decent pair of shoes, was immediately flattered with the notion, that he was the best workman in the town ; and it is quite possible it might be true, for I am not sure whether there was any other. However, he immediately went to work for himself in that department of the trade, known in the states, some forty years ago, as cat-whipping, when each one was accustomed to have all his shoes made in his house. A man went from house to house and made up the shoes and boots, either at so much per pair, or day, receiving board and washing.

In this department he continued to labour for a while with success and satisfaction, till at length he was persuaded to abandon it and enter into business. An opportunity affording he availed himself of it, and conducted the business with skill and success for a number of years, and which, by careful management, would have conducted him to the acquirement of a handsome fortune ; but owing to some heavy losses, where he had unfortunately given credit to a large amount without proper security, he was obliged to give up his business and allow all he had to be sold at a ruinous rate, in order to satisfy his creditors.

This was a shock from which he never recovered, and has since been able to do little or nothing more than provide for the wants of a numerous and dependent family. Had he made an assignment and continued his business, he might have been able to have satisfied his creditors, and to have made provision for his family. But such is the feeling against a coloured man, if his pecuniary matters get deranged, which all business-men, owing to the fluctuation of trade are likely to be more or less effected by, he is at once considered dishonest, unless he immediately

surrenders every thing he possesses to satisfy the demand of his creditors, even though his family should go without bread.

My parents still live upon the homestead, which, by God's blessing, I have been enabled to secure for them ; but I fear, that all of the disappointments which my father has experienced has failed to wean him from this world, or to induce him to seek the true riches. He had seven children, two of which, the next older and younger than myself, have gone to their rest. I have no doubt they have both fallen asleep in Jesus. It has pleased God to spare me a little longer—may I live only to his glory.

But I must hasten now to give a brief outline of my own history, and of the gracious dealings of God with my soul, which was the only thing at first contemplated. It was thought some particulars respecting the capture of my grandfather, &c., would not be out of place, or without interest, especially to British christians and philanthropists, who take a deep interest in the welfare of the despised and much injured African. "The word of the Lord has gone forth out of his mouth, and shall not return to him void." "Ethiopia shall soon stretch forth her hand unto God."

The place and year of my birth I have already stated. When between three and four years of age I was sent to the district school. My father was the only coloured man of family in the district. At that time the privilege was allowed him of sending his children to the same school with the whites. In most of the states this is not permitted, and I believe since, has been prohibited even in the school at North Brandford. This is tolerated even now in the free states of the boasted Land of Liberty. The slave states, of

course, make no provision for the instruction of free coloured children, and to teach a slave to read the Bible is regarded in some of the states a crime, which is punishable either by banishment or imprisonment. In the free states, some of them, if not all, are provided for in whole or in part, for every child is taught between the ages of four and sixteen, irrespective of colour. Now, these are allowed so much a-head ; they are all numbered, and when the coloured children are not admitted, their money is appropriated to the support of the school, which refuses their admission. Nor is this an unfrequent occurrence ; for it is not deemed advisable to maintain a separate school, unless the number of scholars is considerable, which never happens in small country towns.

At this school I soon learned to read, and was considered by the instructor as quick in attaining knowledge as any child in the school ; was soon promoted above my class, and before I had been there five years, I was considered at the head of the first class. When about nine years old, I had learned to write, but quite indifferently, and having obtained some little knowledge of the four first rules of arithmetic, was represented to my father as being the best scholar in the school. He was told it would be useless for him to send me longer without he expected to make a minister or a lawyer of me ; otherwise he had better take me out of school, and bind me out to some good master, and then I would be good for something. The branches I have named are the only ones which were allowed to be taught in the school.

There were two families, however, whose children were required to be taught grammar and geography ; sometimes the whole school have been kept in wait-

ing nearly an hour, while these select few, for there were but five of them, had got through their recitation. For a time my father turned a deaf ear to all the suggestions which were made to him, respecting my removal from the school ; when he considered his own disadvantages, he was the more anxious his children should be educated, as he used to say it was all he could do for us.

He was also reminded that his age was advancing, and he was only wearing himself out to bring me up a gentleman, when I was not aware that the schooling of his children ever cost him one pound. But he had resolved, after what he had experienced during his own apprenticeship, that he would never bind out one of his children, though I believe he did apprentice my brother, who was some twelve years younger than myself. Notwithstanding my father's resolution as to keeping me at school, he at last began to think I had a pretty good education, and probably as much as I would require in any calling of life I might pursue ; he therefore concluded to take me from school in the summer, and hire me out for the sum of six cents per day : many a day have I wrought for that in the summer, and for less in the spring and fall, and then gone to school in the winter to learn what I had forgotten in the summer, and so on for about four years. At the age of twelve, my father considered my education complete, and here my winter's schooling terminated. I always had an objection to the trade of a shoemaker. I was hired out by the month to work upon the farm until about seventeen, when, through the persuasion of a relative I was induced to remove to Hartford, to fill the situation of a servant and coachman, in the family of

the Honorable H. L. Ellsworth, where I continued for four years, when he failed in business, and I was under the necessity of seeking employment elsewhere.

About this time I changed my situation in life, and contracted marriage with Miss Abigail Stewart, of Glastonbury, and although we were both very young we have never since regretted the step. We commenced housekeeping in 1833, and in the year following, we were blessed with a fine little daughter, which was named after its mother, and lived to be nine months old, when God took her to himself. At this time we were both without the consolation of God's grace, or a knowledge of an interest in his saving mercy. This was indeed a severe chastisement, more than we could bear. Our hopes were all blighted. We could adopt the language of good old Jacob, and say all these things are against us. About this time the Hon. Thomas S. Williams, Chief Justice of the State of Connecticut, wished us both to come and live in his family, which we concluded to do, and continued with him for four years, when my wife became afflicted apparently with a rheumatic affection in her right arm, which seemed to bid defiance to all medical treatment. It was exceedingly painful both night and day for about six months, and it was thought by her medical attendant that the limb would have to be amputated ; other advice however being called in, it was finally decided that this would not be necessary, or indeed of any service, for the complaint was declared to be a white swelling, and incurable.

The sufferer was now boarded with a family in the city, where she continued until our second child was born, a fine boy. When about five months old, he



had the hooping cough very severely, so much so, as to occasion fits, which became more frequent, and at last never ceased to have them successively until he ceased to breathe. I was sent for in haste, and arrived just in time to take the dear little fellow in my arms, and saw him breathe his last. This I could bear without a murmur. "The Lord gave," I was enabled to say, "and the Lord hath taken away, blessed be the name of the Lord."

Here I must pause a while, and retrace my steps in order to describe the change which I trust had been effected in me, between the first and this second affliction. The earliest impressions of my wretched state and condition by nature were experienced when I was quite a youth, perhaps not more than five years of age, my poor grandfather, as I have already said, was blind. It became my employment, as the only grandson, to lead him about, and attend him almost constantly, and as he was a member of the Independent or Congregational Chapel, the only dissenting place of worship in the town, I used to accompany him to the meetings.

An evening service was appointed at one of the neighbour's houses, which used to be quite usual, and the minister, Mr. Smith, spoke from these words—1 Peter iv. 18, "*If the righteous scarcely be saved, where shall the ungodly and sinner appear.*" This was the first text of Scripture that I am aware ever affected me. A very solemn feeling came over me, which I had never experienced before. The next day I was with my grandfather in his field burning the stalks of corn, and preparing the ground for a new crop. We used to gather a cart-load or two in a place, and when thoroughly dry set fire to them. He took occasion to represent to me by this fire the torment of

the wicked in hell, mentioned its duration, &c., and the certainty of every one going there whose heart was not renewed by Divine grace.

Perceiving my attention was arrested, he began to preach Jesus to me as the Saviour of lost and sinful men, and that he was able and ready to save all that come to him—and all stood in need of him. He told me of the love of God manifested in the gift of his Son to poor sinners, of his exalted state before his incarnation, the glory he had with his father before the world began, how he laid all aside, and took upon him our nature, came into this world and suffered for us, the just for the unjust, that he might bring us to God! Never did music sound sweeter in my ear. He then told me of our fallen state by nature, that we were all sinners, and salvation was of grace, God's free and unmerited favour. This conversation I shall never forget, though I am not aware of his knowing that it made any impression upon me. It did not indeed continue long, though I believe it was not in vain.

As near as I can now remember, about five years after, my attention was again arrested. The circumstances were as follows. There came a man of God from *North Haven*, a distance of about eight miles from *North Brandford*; he was a Baptist preacher, and held meetings at a school-house, not being admitted to preach in the independent chapel; and also from house to house. His labours were blessed in turning many from the power of sin and Satan unto God. Among others, a family of the name of Baldwins, upon a certain day were publicly to confess Christ, by submitting to the rite of baptism. On this occasion, nearly the whole town went to witness it, being the first time the ordi-

nance was ever administered there. I was then reminded of the entrance of Christ into Jerusalem, Matthew xxi. 10, when the whole city was moved and said *who is this ?* Among the hundreds who crowded to the water-side, were my father and mother, who seldom attended any place of worship ; but I was not allowed to accompany them on account of my youth.

An event had never occurred in my life that I desired more to witness, and in which I felt a deeper interest, and from that day to the present, I have never entertained a doubt respecting this ordinance and mode of administration, for it seemed to me to be so perfectly in keeping with the example of the Saviour, and the description given of it in the New Testament. The whole conversation for months after this circumstance, was directed to this *New Doctrine*. Little else was conversed about. Some approved ; others condemned ; and professors and non-professors were everywhere arguing the question. But one thing is certain, God owned the labours of the preacher, and the word was made the power of God unto salvation to many precious souls, who were made willing in the day of his power.

This was the first time I had ever heard of the name of Baptists, as a portion of the Christian church. I took no active part in the discussions, yet listened with great anxiety to all that was said on the subject. I mention this, merely to show that children at the age of ten or twelve years, are not so incapable of being interested in the great concerns of religion as parents mostly suppose them to be. It is my firm conviction, that if more attention was given to the *religious* culture of children, many, very many, would earlier be brought to Christ. One thing is certain, that children

will have very little *true* regard for their parents, unless they learn to fear God. O that parents, who are so anxious that their children should honour and respect them, would teach them the fear of God. From Him they will learn to "obey their parents in the Lord, for this is right."

About two years from the time just referred to, my attention was again arrested in a most singular manner. Truly the Lord is long-suffering and of tender mercy. I had again relapsed into a state of indifference and thoughtlessness. There had been a revival of religion in the place, and many of my acquaintance and neighbours were brought under the influence of God's grace. Meetings had been frequent, although I am not aware that I had attended more than one, and am quite sure I had not attended any preaching, neither at this or the last revival referred to ; nor do I remember to have been seriously impressed during the progress of it, which was of some two months continuance.

One day, ever memorable to me, my father sent me an errand about a mile distant, under a special charge to return *immediately*, for I was in the habit of playing the truant sometimes. However, I thought this day I would obey my father, and I set off delighted, anticipating the reward of obedience, making all possible haste until I nearly reached my journey's end, when my attention was suddenly and quite unexpectedly directed to a favourite resort of mine. Though I had no intention, whatever, of visiting it that day ; having, however, been so expeditious, I concluded I could spare a few moments for a little enjoyment there without detection.

The place of resort to which I refer, is what is

called in the country a sap-house. It is a place in which sugar is made from the sap of the maple-tree, which is tapped in the spring of the year. The sap is then gathered from the different vessels placed at each tree to receive it, and put into large boilers, holding from one to three barrels, and is boiled to the consistence of molasses, or treacle. It is then taken home to the farm houses-and boiled again, and stirred when warm until it crystallizes and becomes quite equal in grain and appearance to any foreign or imported sugar, and perhaps as sweet, though not generally considered so fine in flavour. Many persons who own maple-orchards, produce in this way all the sugar ordinarily used in their families, and some considerably more. The tree is also valuable for timber, and is known as the curled maple.

The young man who was manager of the sap-house of which I have spoken, though some several years older than myself, was a great friend of mine. His name was Chauncey Russell. He was a reputed subject of the grace of God in the late revival; this however, had escaped my memory, although I had heard of it. So on I went in great haste, until I came to the place, and the moment I saw him, I remembered having heard he was a changed man, and to my astonishment and confusion soon found the report to be true.

O ! I shall never forget his appearance and address. Never in my life was I more unhappy than on that occasion. He fixed his eye stedfastly upon me ; his countenance beamed with joy ; and though he had not yet spoken a word to me, I seemed to anticipate the subject of his conversation. Never in all of the days of my life did I feel such anguish of mind.

Such a sermon hitherto had never been preached to me. After a pause, he spoke to me—I had never heard such words proceed out of the mouth of man. O! how clearly were my sins set in order before me. For the first time in my life I felt that I was a sinner, justly condemned to die. I saw the exceeding sinfulness of sin; and I felt as though I must be cast off from the presence of the Lord and his glory.

I now began to feel sorry I had disobeyed my father, and thought all this was come upon me because of my disobedience. In short, I was so unhappy that I longed to be gone. At the same time I was afraid that my friend would discover any thing in me like seriousness, and I tried my best to be cheerful and divert his attention from that (to me) unwelcome subject. Finally, after about ten minutes' conversation, I begged leave of absence, alleging the haste which I was required to make, as the excuse for the shortness of my stay.

Thus I left my friend Russell, and he conversed with me no more on the subject. It pleased the Lord however, at this time to enlighten my dark mind by the operation of the Divine Spirit, for I was truly pricked in the heart.

I now pursued my journey with all possible speed, and on my return home, my unfaithfulness was not even suspected, but on the other hand I received great praise for my fidelity! but this was all nothing to me, when I remembered that "thou God seest me," and will bring me into judgment, not only for this but for every sin I have committed.

The thought of being brought into judgment for my sins, which now began to increase. For surely my sin was brought to remembrance. I thought I

saw most clearly that there was no hope of acquittal, but that I must be condemned. I found that I was in a lost condition. I sought retirement for reflection, and reading the scriptures ; unhappily there was not a pious person in my father's family to aid or to counsel me, and he himself was no friend to the Saviour.

At length through sorrow of heart, my countenance was made sad. Then I was suspected by my father as being serious, and he threatened at the same time if he heard or saw any thing more of it, he would cure me of it. He ordered me to work, and gave me such a task as he had never imposed upon me before. However, I received strength to perform my task, and all this did not in the least blunt the sensibilities of the soul ; the word still remained ; the sinner must be born again.

According to the best of my recollection, I continued in this way about three weeks without ever speaking to mortal on the subject. I never attended a place of worship, and am not aware that I ever heard prayer. But the Lord had begun the work, and he was able to finish it, and glory be to his name, he did finish it. This he did, by first shewing me that I was a sinner, and as such there was no help in me. Secondly, that I must look out of myself ; and then he directed me to Christ for help, and I heard the invitation of the blessed Saviour reiterated in his blessed Book, " Whosoever cometh unto me, I will in no wise cast out." Encouraged by his word, I was enabled to rely upon him for salvation, and when I experienced this, a happier soul than mine never lived, and I had sweet peace in believing on the Saviour, in viewing his love in the ligh

of his atoning sacrifice, his agonies in the garden, his excruciating death upon the cross. Surely these do prevail with God. He has laid help upon one that is mighty and able to save, and whoever shall build his hope of heaven upon this rock shall never be confounded.

I had a particular attachment for the Holy Scriptures, and I used to spend my sabbaths, principally devoting the time to the study of the Bible. I think in this way, before I was fourteen years of age, I had read the Bible through twice regularly, besides reading the New Testament every winter at school, which at this time was the principal reading book used there. By this means it was read through, or nearly so, every winter, a practice, I am sorry to say, which has since been discontinued, for in this way I believe many formed an attachment for the blessed Book, who would not have done so at home. Besides, a knowledge of the Scriptures, who can estimate its value, when the Holy Spirit, by his quickening power, applies the truth. This very truth, which before may have been hidden in the heart, like good seed buried in the ground, by the influence of the genial rays of the sun, and showers of refreshing rain, germinates, springs up, and brings forth fruit. Such is the power of the Spirit of God. The word of God is indeed quick and powerful, sharper than a two-edged sword. Who can stand against it. The established order of God's grace is by his Spirit, first operating on the heart of man, teaching him there, and then further instructing him by his blessed Book, which contains the gracious words of our Holy Lord, and the experience of prophets and apostles taught of God.



Around these halcyon days one delights to linger, and often when farther advanced, to look back to this time, and say, "O that it were with me as in days that are past." My peace continued for about two months, and then living as I did among those who were without God in the world, and all my companions ungodly, and through neglect of prayer, the ardour of my love began to abate. I continued to entertain feelings of reverence and regard for all the institutions of religion, especially the Sabbath and sanctuary-privileges, which at this time I seldom enjoyed.

I had now arrived at the age of about fourteen, and owing to the circumstances alluded to above, had become in a great measure indifferent and negligent about the concerns of my soul. I looked upon what was past as a delusion, and concluded I had been deceived. My opportunities for attending upon the means of grace had become more frequent, and I used to embrace them, though I had but little satisfaction in them, and as I had not opened my mind to any one on the subject, I resolved that I would not, lest it should turn out to be a deception. Thus I grieved the Spirit, and lost my enjoyment. I now gave up all for lost, though I kept up a regard to the means of grace, and I loved the society of God's people, and the place where his honour dwelt.

I remained in this condition for two or three years, when in the providence of God, by the advice of a relative, I removed to Hartford, Connecticut, to live with Mr. E——. I went for a month on trial, understanding that if I did not like it, I should be at liberty to return home again. Mrs. E—— was a very driving woman, and on the whole I

became so much dissatisfied with her, that I determined to leave as soon as the time of trial had expired. She appeared to be quite satisfied with me, but it seemed to me as though she could not find work enough for me to do. She kept me at work day and night. She and Mr. E—— were both members of the Congregational Church. Every Sunday evening she was sure to set me a task to perform. This for a time I continued to do, but at length decided to do it no more.

I had now fully made up my mind to leave, and told her I did not feel easy to perform this Sabbath-work to the neglect of the means of grace ; that the Sabbath was not mine. I told her, that the remainder of the time I had to stay, I was ready cheerfully to perform, any work of necessity and mercy, but more than that I should not do. To my great surprise, my words had a very different effect to what I had expected, for I was urged to remain, and staid for the space of four years, during which time all unnecessary labour on the Sabbath was most scrupulously avoided, and I believe, I secured their affection and regard.

When I had been here about two years I was seized with the typhus fever, and was brought so low that my life was despaired of. All my friends gave me up, as my medical man said I could not survive. During my sickness, my mistress was unwearied in her attention to me. She would sit up with me through all the worst of my disease, and administer the medicine with her own hand.

At this time I was about forty miles from my father's house ; and what was more than this, my father himself was at the same time sick with the same disease, which rendered it impossible for my

dear mother to come and take care of me. Yet in this lady I found a friend and a mother, for my own mother could not have done more for me than was done; and for this kindness the Lord has rewarded, for she has since gone to her rest.

After the fever turned, which continued about three weeks, I just began to be aware of my situation, which, up to this period, I had been quite insensible to. I think I was measureably reconciled, though I did not feel satisfied that I was prepared, yet my feelings were, at that time, "The will of the Lord be done."

Soon after I began to recover from my fever I was attacked with a complaint of the liver, which continued nearly two years. I was obliged to spend a season at the Springs, Balls-town and Saratoga, from whose waters I received great benefit. It was about this time when the Lord in great mercy appeared by his Holy Spirit, again to manifest himself to me. For a long time I had been as indifferent and seemingly careless, destitute of all interest in a Saviour's love, though I could not forsake the assembly of God's people. One Sabbath, blessed day, I shall never forget the house of God, where it was my privilege to be that day. To this place I had been accustomed to resort for some time, but hitherto had been an unprofitable hearer. This was in Hartford, Connecticut, in the Union African Meeting-house, in Talcott-street, where only coloured people were accustomed to worship. The man who preached that day had been a slave. His name was Henry Draton. When service commenced I was very heavy and sluggish, and directly began to doze, and continued so through all the former part of the meeting. I have no distinct recollection of any thing

that was done on that occasion until he read his text, at which time I believe I was sound asleep ; but the word seemed to fall down into my heart. The words were these, *Redeeming the time.*—Ephesians v. 16.

This brought me up off from my seat, and I at first determined to go out of the house and come there no more. Then it seemed to me as though a voice proclaimed it in my ears, this will be the last call you will ever be favoured with. So amid this conflict and struggle I decided to stop and hear what God the Lord would say unto me. I think from that moment I could say, "Speak, Lord, for thy servant heareth ;" and I trust was brought to the enjoyment of my first love. Soon after this, to the great disappointment of my friends I united with the first Baptist Church in that place, under the pastorate of the late Rev. Gustavus F. Davis, D.D. I soon began to feel a desire of being useful to my fellow-men, and was strongly impressed with regard to preaching the gospel of Christ : although I said nothing respecting it, I soon learned that some of the members of the church were of the same opinion respecting me.

About this time a friend, met me one day in the street, and he began conversing with me on this subject ; he told me what he thought about it, and said he was well acquainted with the views of his brethren respecting me, and rather pressed me to give an expression of my own feelings in regard to it. I replied, by saying, if I had been favoured with an early education, I should believe it to be my duty to give myself at once to the work, but being deprived of this, and having a dependant family to support, however much I might desire it, I could not believe that the Lord required it. I also said to him, if there could be any way provided, even now

I would certainly avail myself of it. He remarked, that the preaching of the gospel did not depend upon the amount of scholastic knowledge one might have, though when it could be obtained it was desirable; yet what would it all amount to, without being called of God to the work. Upon this point he dwelt, on the necessity of a special call to the work of the ministry, but I was so foolish as to suppose an education was requisite to be called of God to preach. The Lord, however, soon taught me better than this. Here our conversation ended, by his saying he would mention it to the brethren. He asked me what I supposed the amount would be which I required to give me two years' instruction in an Institution. I replied 300 dollars. He asked if I would go if the means could be obtained. I agreed to do so, and we parted, as I expected to meet no more for conversation upon this subject.

In about two days' subsequent to this interview with my friend, a gentleman called on me and requested me to go and take charge of a small farm about fifteen miles from Hartford, which offer I declined at once; the reason I gave was the ill health of my wife—her inability to superintend that department of the business which must require her attention. All this seemed to be no objection to him, and he wished me not to make up my mind thus hastily, but talk it over with my wife, and give the subject at least consideration, and if I should conclude to go, there were two things he would assure me of—first, my wife's health would improve; second, I would find a pecuniary advantage in it. So we parted, leaving the matter unsettled, and he was to call upon me again in a day or two, for a final answer.

*According to my promise, I lost no time in making*

my wife acquainted with this matter, and, contrary to my expectations, she expressed her willingness to go. As this gentleman was a surgeon, she had confidence in his judgment. Then, besides this, when I remembered the conversation of my friend, with reference to obtaining means for a two years' term in some Institution, I thought perhaps this was the way the Lord would give me the means. So after solemn deliberation, we agreed we would go ; though respecting the cause which influenced me, I said nothing to her about it.

At the appointed time this gentleman called to see what was the result of our deliberations. I told him there would not be so many difficulties in the way as I had supposed, and the only thing which I saw to prevent our going, would be the agreement as to the terms. However, he wished me to name the terms ; at the same time saying, he anticipated no difficulty even in that. I agreed, however, to give him the precise terms next day. Having an eye all the time to the two years in the Institution, I made some inquiries about the terms there, and obtained all the information I could respecting it, and made my terms in keeping with the information I had obtained, without the least regard to a just compensation for my service. The term was one year, and after that I had fancied to myself the way would be clear.

The time came. My friend called again for my proposition, and to my surprise he complied with my terms ; said he was ready to enter into a written contract for the performance of it, which was soon done, and I entered upon my duties, removed my family, and once more became settled. Apparently for a short time Mrs. Asher's health did

improve, although she never recovered the use of her limbs—yet she became most strongly attached to her new residence. Not more than three months had passed away, before this gentleman became dissatisfied with our arrangement, because the time was so short. Finally, he concluded, if I would not agree to extend the time, and make some other alterations, he would like to cancel the contract. He wished me to name the condition upon which I would release him; so I gave him my terms, having the same thing in view as at first.

After some little reflection, he consented to give me the sum which I had named, and dissolve our former contract, and make a new one. Now this was the time I should have left him, since I have seen in that instance a clear illustration of that Scripture, “In his hands (the Lord’s) is the hearts of all men: he can turn them as he does the rivers of waters.” This is so clear to me, I love to think of it, and record it as an instance of God’s faithfulness and power. O that I may never doubt it. I indeed know there is nothing too hard for the Lord. After our contract was dissolved, I was requested to continue upon terms which were quite satisfactory to myself.

At this time I was sorely tempted, and was given up to believe a lie. It was this, that through my own skill and business-tack, I had procured this to myself, and I for some time quite forgot my conversation with my friend, my promise to my Saviour, and the mysterious manner in which he had led me. I often think it is almost impossible one could forget all this; yet so far as the hand of the Lord was concerned in it I did quite forget it. I began to reason in this way; I commenced with nothing, and have succeeded

beyond my expectations. Now I have something to help myself, and surely I cannot fail to be equally successful. So elated was I with the idea of making money, it was the commencement of a new era in my history, I made arrangements to go into business, got a new contract, and I have ever believed it to be a good one, which could hardly have failed without the disapprobation of the Lord. I invested all my means, and commenced under as favourable circumstances as I could wish, but, alas! what is man when left to himself. Six months had not passed away before I found myself in a worse condition than when I commenced. From the time of making my last contract every thing had gone wrong with me; I became so blinded I could not understand why it was—I did not know, but evidently the Lord had forsaken me. I had provoked him to anger, and richly merited his righteous displeasure. However, I endeavoured to wait upon him, and continued my religious duties both in private and public, but without the enjoyment I had formerly experienced; and for two years I had no idea of the cause of this disappointment. I removed back again to Hartford, and for about twelvemonths was a wretched creature, and what was more, I was not aware of the cause of it. Still I continued my place in the church, but without the least comfort to myself, yet I loved the place where God's honour dwelt. I shall never forget that twelvemonths; nothing went right. I was almost driven to despair, till at length the Lord was pleased to manifest himself to me again. Surely, the Lord is of long suffering and tender mercies.

Soon after my return to Hartford, a singular and rather novel circumstance occurred in the church



of which I was a member. In that, as in most of the Baptist, as well as other chapels, they have, as a matter of course, the negro pew. This was the most objectionable one I had ever seen, though I had been accustomed to sit there with a degree of comfort up to this time. I will give a description of it :—In the first place, it was unlike every thing else in the house except its fellow ; for there is usually two, one in each extreme corner of the gallery. The rest of these seats in the house are much like the seats in the chapels in England. These, however, were about six feet square, with the sides so high it was almost impossible to see the minister or the rest of the congregation, and calculated to accommodate about fifteen or twenty persons. There was one seat in this pew which had, I suppose by general consent been conceded to me ever since my connexion with the church. However, one sabbath morning it so happened, contrary to my usual practice, I was late, and the seat I was accustomed to occupy was taken ; I was obliged to take one of the most objectionable ; and that morning I was so tried, (for it is always difficult for me to hear when I cannot see), I resolved I would never go into that place again, and I was as good as my word, for I think I never went in after.

In that city there was, as I have already stated, a place where coloured persons of all denominations were in the habit of meeting for worship, so I resolved hereafter to meet there, the place where the Lord on a former occasion passed by me in the way of mercy ; a place (however much there was in doctrine or practice which I deemed to be wrong,) yet dear to me, so I took my seat there for a time. Very soon, enquiries were made for me, and a reason demanded, for this

strange conduct. At first I was reluctant about giving an answer, but being somewhat pressed I gave the reason, stating at the same time my determination to stand to my resolution.

I was advised to give up my determination, for such a course could not fail to bring me under the discipline of the church. However, I was immoveable ; but the enquiry still was among the members of the church, why I had left. I refused to give any information on the subject to any one except the deacons, and finally they communicated my reasons to some of the members, and the subject came up at a subsequent meeting for consideration, and instead of disciplining me they disciplined the negro pews, for they were arraigned, and proved guilty of the charge of making distinction between the members of the body of Christ, condemned and excluded, never more to be admitted. This I regarded as a great triumph in behalf of my coloured brethren and sisters. But to my surprise, I was requested to meet a committee of the church to inform them what would satisfy the coloured members, for they were getting quite out of their place.

I informed these brethren in behalf of my coloured brethren and sisters, that the charge was not true—we were not at all difficult or hard to please—they asked nothing more than what had been already done ; there were plenty of unoccupied seats in the gallery (I did not of course presume that black christians had a right to sit below in their Father's house) on either side ; all we asked, was to sit in the seats just as they were, without one penny expense by way of alteration. I contended, that those seats which were made for whites were good enough for blacks ; if they did not

wish us to mix together, they could give us a certain number of seats expressly for coloured persons. But they were aware that, without some visible distinction, whites coming in would often be sitting in the negro seat, and their devotions would be frequently disturbed by the pew-opener, who would be obliged to remove them, and regulate all such irregularities. Hence they contended for the necessity of making considerable alterations, said it would be so much better and more respectable, to make some nice seats on purpose for the coloured people. I said they were quite respectable and nice enough; we were quite willing to take sittings in them at the rate of those rented in the gallery; but if they were to be altered, I must decline having anything to do with it—I should neither hire nor occupy one of them, even if they made them the best seats in the house; I would not pay for *proscription* any where, much less in the house of God, and especially in a Baptist church, after having been welcomed to all of the privileges of God's house in that place.

If men will disfranchise and separate me from the rest of my Father's children, they shall do it at their own expense, not mine. I cannot prevent it, but I will not help them to do it. I will lift up my voice against it. However, my counsel was set aside, and it was decided to make some nice seats on purpose for the coloured members; so they proceeded forthwith to carry this plan into execution. When finished, and an expense was incurred of about forty pounds, then it was noticed that these seats would be rented to the coloured people at one dollar a sitting per year. The time came, and I think there was not more than two or three present, and they did not take sittings. Now I

was charged with preventing them, which certainly I did not. Matters came to such a crisis, I really thought I should be excluded. I was quite willing to be. At this time I did not attend any of the meetings for business. However, I received a very polite invitation to attend a meeting which was to be held in one of the coloured member's houses, in F. Street, when the pastor and deacons and all the coloured members would be present, and then this troublesome matter must be settled. So I complied with this request, and when the time came attended. I was called upon to open the meeting by prayer, which I at first declined ; but as they urged it, I tried to pray, and I have never been sorry since, for the Lord heard my prayer, and I learnt a lesson that day which I have not forgotten since, that is, to call upon God in the day of trouble. After prayer, the pastor presiding, began a kind of inquiry with the members, as to their objections to the nice little seats they had made them. All were inquired of before they interrogated me. I think there was not an objection raised. Then they inquired what I had to say ; when I rose up from my seat and addressed them for about twenty or thirty minutes, and if ever I felt the presence of God, it was that day. I was not replied to either by the chair or any one of the assembly. It was agreed to report to the church favourably. The committee were satisfied ; the coloured members might sit where they pleased in the galleries, and that was the end of this revolution. A short time after this, I was told by one of the deacons, my friend B., the church had a desire to hear me preach before them some evening—I might choose my own time and subject. It was then that the whole of my conduct and disappointment was explained to me.

The whole transaction came up before me. I saw most clearly what God had done for me—how unfaithful I had been ; and there was a woe to me if I preach not the gospel. At a convenient time I signified my intention to accept the invitation, and appointed the time. When the evening came we had a large gathering of the church. I endeavoured to speak from these words,—“Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you,”—Matthew vi. 33 ; after which it was resolved that I have the approbation of this church to preach wherever an opportunity presents. The following is a copy :—

“This may certify that the bearer, Jeremiah Asher, is a member in full standing and fellowship with us, and we believe that he has gifts, which, if improved, will render him useful in the ministry. We therefore cordially recommend him to improve his talents whenever God in his providence shall open a door.

“Done by order and in behalf of the first Baptist Church, Hartford, Connecticut.\* March, 1839.

J. B. GILBERT, }  
JEREMIAH BROWN, } *Deacons.*  
JOSEPH W. DIMOCK, *Ch. Clk.*  
J. S. EATON, *Pastor.*

Soon after this, I was directed to Providence, Rhode Island, where I went to endeavour to seek aid by way of adding to my little stock of knowledge. Under the kind aid and advice of some ladies, I received *private instruction* for about two months, which was

\* This is a white church.

probably more beneficial to me than all my previous advantages. These benevolent ladies were, Miss Phoebe Jackson, Mrs. Joseph Rodgers, and the late Anna Jenkins, a member of the Society of Friends, and a minister in that body,\* and if any others they were unknown to me.

At the close of this period I accepted a unanimous invitation of a number of members who wished their dismissal from the first Baptist Church, Providence, to form themselves into a distinct body, where they could worship with greater liberty, and enjoy equal religious privileges which coloured people, belonging to white congregations, are in most instances deprived of. The number organized was ten, beside myself, on the 9th of December, 1840.

The first Sabbath, January, 1841, we had a candidate for baptism, an elderly lady by the name of *Olive Seepet*, and a most bitter cold day it was. Our place to administer the ordinance, was in the Narragansett River, quite the southern boundary of the city. As I went down into the water with this candidate, it being the first time I had administered the ordinance, I felt quite nervous, but I thought I must say a word by way of comfort to my subject, so I commenced by saying to her, "Don't be afraid." She replied, "It is

\* Mrs. Jenkins was a preacher amongst the Friends, and twice crossed the Atlantic on a gospel mission to the brethren in Great Britain, by whom she was well known and much valued. Towards the latter end of 1849, she perished, along with a daughter, in the flames of their own house, which caught fire in the night. This melancholy event which spread a gloom over the whole neighbourhood, may well excite our serious thoughtfulness upon the great uncertainty of life. So much was this benevolent lady esteemed, that the whole city was in mourning, and the concourse of people at the funeral was immense.

you that is afraid, not me." So I forbore to say more to her, but proceeded to baptize her in the name of the Father, Son, and Holy Ghost.

I continued my labours with that church for nine years. When I left they had about sixty communicants, and that in a town where there is but about seventeen hundred population and five churches, (I speak of the coloured population and their spiritual condition in Providence).

The occasion of my leaving was this—as I had been there all the time during my ministry, I was deeply impressed with the necessity of a change, as it respected us both; and acting under the influence, I trust of the Divine Spirit, I proceeded immediately to ask for my dismission, which I obtained some six months after. When I received my dismission, I had no definite place in view, and indeed wanted none then, but was desirous to turn my attention more to study; but when it was known I had left my charge in Providence, I soon received a number of invitations, which I felt it my duty to decline. Among others, my attention was invited to the Shiloh Baptist Church, Philadelphia, which for reasons hereafter given, I accepted the invitation. It was not because they were able to do the most for me, for in reality they were able to do less than two of the others; for they having good houses nearly out of debt, and perhaps a greater number of members.

The members of this church are well aware of my feelings at the commencement of it. They know I did not approve of this undertaking without some certain prospect of a portion of the funds being *raised*. However they received the approbation of *the denomination*, and I have ever believed, in justice,

they ought to have done much more than they have toward the payment of the debt which they encouraged these brethren to contract, then probably I should not have accepted their invitation. Among other reasons which induced me to accede to their wish are the following :—

1st. They had erected one of the most commodious places of worship owned in the denomination by coloured people, and yet as plain as it was possible to make it. Another reason, it was one of the most densely populated cities in the free states, so far as the blacks are concerned. There is about twenty thousand in the city and suburbs. This house is in a convenient place for their attendance ; but the principal reason for giving this place the preference, was its liability to pass out of the hands of the church, and I thought no other people would sacrifice such a place, but the Baptists. It seemed to me a lack of love to the Saviour to loose a place where there is so much hope of good being done, and if it were to be used only as a school-house hereafter, I am sure I should never regret being made the instrument to save it ; nay, more, I should feel I had accomplished one of the most noble acts which lay in my power towards the rising generation. Yet I do hope, aside from the school which is kept there, to be the humble instrument in God's hand, in bringing in and instructing in the way of Life many a wanderer, and lead them to the Lamb of God that takes away the sin of the world. And how blessed this will be, to know that when I shall be gathered to my fathers, that in that place God's eternal truth will be preached, and sinners will be saved. These were some of the considerations which led me to accept *this offer*, though at the time we hoped not to go



abroad, but succeed in obtaining the amount necessary to relieve us from our present and pressing obligations, but found at last there was no hope from the churches in the city or state, and there was no alternative left but to seek aid abroad, or quietly and tamely submit to the loss of our house.

This of course was a matter for deliberation and prayer, which we have no reason since to doubt but the Lord heard ; after which it was resolved that I should come to England and lay this case before the friends of the Redeemer, as soon as proper testimonials could be obtained.

A committee was appointed to prepare a letter expressive of the feelings of the church, and obtain another, bearing the signatures of the different pastors of the Baptist Churches, and a document from the mayor of Philadelphia, certifying the genuineness of these papers : a copy of which here follows :—

SHILOH BAPTIST CHURCH, PHILADELPHIA.

PHILADELPHIA, STATE OF PENNSYLVANIA, U. S. A.

June 12th, 1849.

*The "SHILOH" Baptist Church of Philadelphia, "to the Churches of the same faith and order, and to all the friends of the Redeemer, in the United Kingdom of Great Britain, Scotland and Ireland, send Greeting.*

DEAR BRETHREN,—We, the members composing the "Shiloh Baptist Church," would respectfully and affectionately call the attention of their brethren and friends abroad to the present condition of their church and finances, and solicit a share of their kind assistance to enable them to complete their house of worship.

Our corner-stone was laid on the 29th of September, 1845, and great and difficult as the work appeared to be, we have not only succeeded in building a house for the worship of God, but in raising the sum of *two thousand dollars* towards the payment of the same.

*The balance of four thousand dollars we still owe,* and have been

called upon, and urged to raise, and our earnest desire is to be released from the pressure of this obligation. Now, dear brethren, we call upon you, as the professed friends of our Lord and Master, to aid us in this laudable effort. The members of our own "Shiloh" according to their circumstances, have exerted themselves to the very extent of their abilities, and our friends in this city, and elsewhere, have afforded us much encouragement and generous aid in the prosecution of our noble enterprise; therefore having done what we could at *home*, we resolved after solemn deliberation and prayer to go *abroad*, and solicit from friends across the Atlantic a share of that liberality which we believe they are ever ready cheerfully to exercise to objects of Christian worth.

To this end we have appointed our beloved brother and pastor, Jeremiah Asher, in whom we have all confidence, to travel and visit the churches and brethren in England, Scotland, and Ireland, and lay before them the present condition of our pecuniary obligations, and obtain their free offerings. This brother we would respectfully recommend to you, and refer you to him for all the particulars embraced within the circle of our affairs.

We trust, dear brethren, coming among you as he does, in the name of the Lord and our "Shiloh," that his visit will not be in vain, that you will not forget in this instance, "Ethiopia is stretching forth her hands unto God," and that every one of you unto whom application shall be made will give according as he purposeth in his heart.

Done by order and in behalf of the church at a regular church meeting, held on the 12th June, 1849, and signed by :

JOHN BROWN, Church Clerk.

|                      |            |
|----------------------|------------|
| WESTWARD F. KEELING, | } Deacons. |
| SPENCER MITCHELL,    |            |
| MOSES WILLIAMS,      |            |
| MUKES ALMOND,        |            |
| EDWIN JOHNSON,       |            |
| ROBERT RUFFIN,       |            |

|                        |                       |
|------------------------|-----------------------|
| CITY OF PHILADELPHIA,  | } SS. Mayor's Office. |
| STATE OF PENNSYLVANIA, |                       |

---

PHILADELPHIA, May, 1849.

The undersigned pastors of Baptist churches in the city and county of Philadelphia, state of Pennsylvania, United States of America, beg leave most cordially to recommend the bearer.

Rev. Jeremiah Asher, to the confidence and esteem of their brethren in England, to which country he goes, to obtain some aid in paying for a neat and convenient house of worship, which is unfortunately in danger of passing from the possession of the church, unless funds are procured to meet their pressing liabilities. In this new country, claims of this kind are so frequent and pressing, in order to provide religious instruction for the vast numbers of emigrants crowding from the old countries to our shores, that it is impossible for us to meet them all. We feel that we have a sort of claim upon England to aid us in our efforts for the evangelizing of this land, in which so many of her own subjects are finding homes.

J. LANSING BURROWS, Pastor of Broad Street Church, Philadelphia.

JOSEPH BELCHER, late Pastor of Mount Tabor Baptist Church.

B. R. LOXLEY, Schuylkell Branch, 1st Church, Philadelphia.

THOMAS S. MALCOLM, Cor. Sec. of the Am. Bap. Pub. Society.

W. L. DENNIS, Pastor of New Market Street, Baptist Ch. Phil.

DANIEL SCOTT, Pastor of the Union Baptist Church.

DANIEL DODGE, Pastor of 2nd Baptist Church in Philadelphia.

GEORGE B. IDE, Pastor of 1st Baptist Church, Philadelphia.

A. D. GILLETTE, Pastor of the 11th Baptist Church, Philadelphia.

GEORGE J. MILES, Pastor of the 3rd Baptist Church, Phil.

JOHN A. MCKEAN, Pastor of the 2nd Church, Southwark, Phil.

GEORGE KEMPTON, Pastor of Spruce Street Baptist Ch. Phil.

EDGAR M. LEVY, Pastor of the Baptist Church, West Phil.

---

Personally came before me, John Swift, Esq., Mayor of the city of Philadelphia, on this eleventh day of June, anno domini, one thousand eight hundred and forty-nine, the Rev. A. D. Gillette, who is personally known to me as pastor of one of the Baptist churches of this city, and who acknowledged in my presence that his name as signed to the annexed recommendation of the Rev. Jeremiah Asher, &c. &c., is in his own proper hand-writing, and that he the said Rev. Mr. Gillette was acquainted personally with all the other rev. gentlemen signers thereto, and that their signatures were all genuine and in their own proper hand-writings. In testimony whereof I have hereto set my hand, and have caused the corporate seal of said city to be affixed the day and year above written.

JOHN SWIFT, Mayor.

The above arrangements having been made, it was then determined I should embark the first opportunity, to sail for England. There was then lying at the dock the *Saranak*, owned by C. Cope,<sup>1</sup> of Philadelphia, which was to sail on the 25th of June, or about twenty days from this time. Supposing him to be a warm friend to the coloured man, as he is a member of the Society of Friends, we made no doubt but we should succeed in procuring a passage without difficulty. But much to our surprise, we were unable to get any encouragement at all from him. He said he had almost come to the conclusion not to take another coloured man on board his vessel as passenger. Some two years ago they took out one Stephen H. Gloucester and after being disfranchised and otherwise ill-treated, had dared upon his arrival in England to mention the circumstance, to the great annoyance of the good old gentleman.

However, he said, he would mention the case to his son, and would determine on the morrow. So next morning, accompanied by two of the brethren, we made our appearance to inquire into the result of their deliberations, which were as follows :—

1st. They did not deem it expedient to allow me a passage in the cabin. 2nd. If I would consent to be separated from all the rest of the passengers, or in other words to have a partition put up, which would separate my apartment from all the rest. Upon these conditions alone I might come in the second cabin ; but as this species of injustice was but an every day occurrence, and as the King's business required haste, I concluded to come out in her, and engaged my passage. After which I thought it would not be amiss, as I was coming on a mission of charity,

to present my case to him for a subscription, in which I succeeded in getting one pound deducted from the five pounds of my passage money.

I then made no delay to make all possible preparations. To leave my family, which was a great trial, on account of the ill health of my wife, being an invalid for the last seven or eight years, with two small children. Yet I heard my Saviour say, "He that loves any of these more than me, is unworthy of me." Animated by his promises, I persevered, and at length the time came, and we set sail from Philadelphia, 25th June, 1849, with about eighty passengers, four cabin, eight second cabin, and the rest in the steerage. Among others was a young man by the name of Brooks, the son of a widowed mother from Bristol, who had crossed the Atlantic with a view to benefit his health, but as he was evidently getting no better he was advised to go back at once. He continued to fail until within about two or three days' sail of Liverpool, when he fell asleep, and we committed his body to the deep in the hope of a glorious resurrection.

I think, if I have seen the hand of God more plainly in one thing than another connected with my mission to this country, it was in my lot being cast with young Brooks, for I do trust that he is among the number of the seals of my ministry ; had it not so happened that I was on board, I question whether any thing would have been known of him, who he was, or whether he had any friends living, or if so, where ; but he told me all about his friends, and especially his poor bereaved mother ; made me promise to see her and tell her, that he had gone home to Jesus. Among one of the last acts which he did, was to implore God's

blessing upon me, my mission, and people—a prayer, which I believe, God heard and has answered. I thought this is worth a journey across the Atlantic if nothing more is to be done, to be made an instrument in the hand of God of saving a soul. What an honour! Truly hath God said, They that honour him he will honour.

I have since had great pleasure in visiting his mother, sister, and brother; with them have spent many an hour in Christian conversation, and hope to meet again in another and better world. And through the merciful protection of our heavenly Father, we landed at Liverpool on the 1st of August, at which time the cholera was quite bad there, though afterwards increased. The day after I arrived, I endeavoured to introduce my case to the ministers, and see what they would do with me, but at length they advised me to go direct to London, and see what the brethren would say to it; if they would recommend it, it would give more prominence to it than to commence elsewhere. So I came direct to London. After a few days I obtained the following document:—

“ 33, MOORGATE STREET, LONDON,  
“ *August 6, 1849.*

“ We have examined Mr. Asher's documents, which are respectably signed, and we hope that those philanthropical gentlemen who take a lively interest in the welfare of the coloured people of the United States will deem this a case deserving of their aid.

“ We are decidedly of the opinion that Mr. Asher had better postpone his calls in London for six or eight weeks.

“ JOSEPH ANGUS.

“ FREDERICK TRESTRAIL.

“ WILLIAM GROSSER.

EDWARD STANE, D.D.”

So I called on some two or three gentlemen, and they kindly headed my subscription. The first contribution I received in this country was two guineas from W. B. Gurney, Esq., although I think at the time he entertained doubts respecting my success. Having thus made a commencement, it was thought best for me to go to Bristol, and I accordingly proceeded forthwith. When I arrived there I endeavoured to lay my case before the ministers, but was told it could not be done until the first Monday night in September, when, if I would be present, they would consider my request ; and in the mean time I had better go to Cheltenham. So the next day I set out for Cheltenham, and arrived there on Friday evening—it was literally pouring with rain—I however sought out the Rev. Mr. Lewis, Baptist minister. He told me they could do nothing for me at present, but at some future time they would. They were pledged to make their first contribution for the church at Gloucester, and he advised me to go to Birmingham. So next morning I set off for Birmingham, having letters of introduction to Mr. Swan, from America. I had no difficulty in making him acquainted with my case, but he said “My dear brother, there has a case just gone from here, who has been going from house to house amongst the members of my church and others, and I do not think it advisable so soon to admit another case. “Well,” I said to him, “I have been going about in this way ever since I have been in this country. I must begin somewhere. It might as well be here as anywhere.” So he concluded I might take my chance, and do the best I could. On *Sabbath morning* he read my credentials, &c., and *announced me to preach in the afternoon, which was*

the first time I had preached since my arrival here. Thus through the kindness of this man of God, and the sympathy of kind friends, I succeeded in raising some thirty pounds ; and then my next move was to get to Bristol at the time above referred to, which through mercy I was able to do, and quite realized my expectations. When I arrived there the missionary meeting was in session, and I proceeded directly to it, and through the kindness of the Brethren, I got my case recommended by the ministers present ; was invited to take part in their meeting, which was quite an interesting one, and highly devotional. The next day I went about my work, and was well received by all parties. In Bristol and Trowbridge I raised about seventy pounds for my object. Then from Trowbridge to Cheltenham and Oxford, and from thence to Leamington. At Leamington I was informed by a friend in Liverpool, if I intended to come there this winter, I must not delay the time longer. I concluded to go at once. Through the kindness of the Friends I raised about fifty pounds there, and went on to Manchester, and there collected one hundred and ten pounds. To speak at length of my reception there would be useless after mentioning the subscription. Suffice it to say, their houses, pulpits, purses and hearts, were open to me, among the Baptists and Independents ; and indeed it is the only place I am acquainted with, where there is union to the same extent among professors of religion. I have not found it before, either in England or America. I was sorry to leave them, but when my work is done in one place I must go to another.

My next place was Rochdale. There I called on Henry Kelsall, Esq. ; he gave me a liberal subscription,



and told me I was at liberty to make this house my home while I staid in the town, which I accepted, with gratitude to God, as well as with thankfulness to him. Was there some ten days, and collected about twenty pounds, and then went to Bacup, about seven miles south of Rochdale. I arrived there on Friday evening ; it happened to be their Bible class meeting. Not having an opportunity to see the pastor, Mr. Dawson, before the time of meeting, I went in and sat down. They had not heard of me ; and if an uninitiated person had went in to a secret society, I apprehend there would not have been more excitement. It was quite time to commence. I had intended to sit quietly till they were through, and then introduce myself and make known to the pastor the object of my visit ; but to my surprise they could not get on at all until they knew who I was, and what I wanted. So the minister commenced by saying, I perceive you are a stranger. I acknowledged I was. And from what part of the world have you come. I answered from the States. Was I a fugitive slave. I answered, no. Well, what was the object of my visit to this country. So I was obliged to give him the information he sought. Then he determined not to pursue his usual course that evening, but I should address them, which I consented to do for about half an hour. At the close he notified the members of the class, that I would preach in his chapel next Lord's-day morning, which I did to a numerous and attentive congregation, and I hope not without effect. In the afternoon I preached in the Ebenezer Baptist Church, and in the evening at Water-barne. These congregations were quite as numerous as I had hitherto found among the Bap-

tists. Their collections and subscriptions amounted to about £20. They are a kind and hospitable people as I have seen in this or any other country.

One little incident respecting my entrance to this place may not be amiss, and especially as the party to whom I refer has since emigrated to America. At the close of the meeting to which reference has been made, Mr. D. gave me into the hands of a young man to take me to the Temperance House, which was kept, I believe, by one of the members of his church, to get accommodations, but upon making inquiry, I found they were quite full and could not accommodate me, but she directed us to a lodging-house which was kept by one of her friends, where she thought I would be comfortable. So away we went (at ten o'clock at night, and it was literally pouring with rain,) to this friend. She said it was not in her power to take me, but she thought she knew where I could be accommodated; so she sent us to a place where there was a large number of colliers and other labourers lodging. We were obliged to go down a very dirty narrow pair of steps to effect an entrance to the house. When we got in, I was sorry I had come there, for it was one of the most confused-looking places I ever saw in my life; however, I comforted myself with the hope they would deny me, but to my surprise, when my escort made the inquiry, could they accommodate me, they said they should be most happy to do so, and no doubt my gallant felt much relieved. After bidding me good night he retired, and left me to make my own arrangements;—so I began to inquire the terms. The landlady said, that would depend on circumstances; should I need a whole bed? I said, there would be none of her boarders that would want to

sleep with me, hoping she had not an empty bed, and then I should urge that as a reason for leaving ; but she assured me I could please myself, I could have a bed-fellow or not, just as I chose. I then inquired about the charge for the whole bed, and a fire in the room to burn all night, thinking there might be some room for disagreement here; but when she told me her charge, I was quite sure there was no room for disagreement—the charge for a room to myself, and a good fire, would be sixpence, so I determined to tarry for the night. She inquired whether I would have some supper, but I was not at all prepared for supper. I told her I drank a late tea, hoping by morning she would have her house put in better order. So I retired, had a good bed, and a sweet night's rest. Truly the Lord can make us both to lie down and sleep in safety. In the morning I arose with a good appetite and hastened down to breakfast, and to my surprise, everything seemed to me to be in a more unsettled state than the night before. I paid my bill, and said I must take a walk before breakfast. The lady inquired where I was going. I told her I was going to Mr. D.'s. Well, she said, then you will not be back to breakfast. I said, probably I should not, so I left my hostess, and about a week after they sold out and went to the United States.

From Bacup I went to Aslington, and from thence to see a gentleman to whom I had been recommended. I got to his house just before dark, after travelling about five miles in the rain. I had no umbrella, and expected to go back to the town to stay that night. When I inquired at the house if Mr. — lived there, the servant said he did, but he was not in, nor the

mistress. I asked her if she would allow me to come in and sit down till the master came in. She said I might do so, if I thought proper ; so I went in and sat down by a good fire, laid off my over-coat for a few minutes, but concluded I had better go in search of the gentleman, thinking he might suppose it strange to find me there when he came in. So I went to seek him—soon found him—told him my business—he invited me to his house to get a cup of tea. O what kindness ! (May the Lord reward him a thousand times) ; never did a poor creature need refreshment more than I did that night. So we were soon at his house, and I was made acquainted with the mistress, and received a happy and cordial welcome to that dear family. They told me I must stop for the night, and on the morrow I might go my way. After tea he invited me to go to a prayer meeting, where I was introduced to his pastor, and invited to address the meeting, which I did, though much fatigued by the exertions of the day. When the meeting was brought to a close, the minister was invited to go home with us and take supper, which he did. After supper and prayer he left us, and the family retired for the night. The gentleman then said he would look into the merits of my case, which he did, and gave me five pounds, and we retired to rest, and a blessed night's rest it was ; I enjoyed it much after such a day of anxiety, toil and labour.

In the morning, after commending ourselves to the Lord, and partaking of the bounties of his providence, he sent his servant with a horse and gig to take me to the rail, which was about ten miles, and from thence I went to Blackburn, Preston, and one or two other places in the neighbourhood, and then on to

Hebdon Bridge, where I spent two or three days, and from thence to Salendine Nook ; there I arrived on Saturday evening, after travelling on foot more than half of the day in one of the wildest storms in the month of March. My reception there was of the kindest nature. My friend S—— took me to Bottom Hall, and never shall I forget the kindness of the friends ; they said they would give me lodging, bread and meat, but as for money, they thought it would be out of the question. They wished me to preach one part of the day, but would not give me a collection. I agreed to preach for them, whether they would give me anything to my case or not. By the exposure the day before, I got cold, I was so unwell up to the very hour I was to preach, I did not think I could meet my engagement, but the Lord strengthened me—I had a good season, and I hope a profitable one to all. After the sermon I stated my case to the people, and said, when the benediction was pronounced, I should retire to the vestry, and any person present who wished to give anything to the cause I was pleading, would have an opportunity to do so ; and contrary to my expectation, they gave me ten pounds, and next day I made it twenty, and left there for Halifax, and called on the Rev. Mr. W—— ; he told me he would lay the case before his deacons, and I might come and preach for him one night next week, as I was going to Bradford, but in a day or two after I received a kind note from the rev. gentleman, saying they did not deem it expedient for me to come back there to collect ; they done their own collecting, and made appropriations to the different objects of Christian benevolence as their funds would warrant, and if I would give them my address from London, what-

ever they could give me, they would send it to me ; that however is the last I heard from them.

I met with a kind and warm reception in Bradford ; was there three weeks. Preached in both of the Baptist churches, and lectured for the Independents at East Parade, there my cause was kindly commended by the faculty of Horton College, where I was invited to dine as often as I would. O what a difference there is in the treatment of a coloured man travelling in England from what there is in the United States of America ; but more of this by and by in another place, but I must say I was hardly prepared to receive such kindness and attention as I have received from the institutions of learning connected with the Baptist denomination in Bristol, Bradford, and London, and I have been assured of the fact, that a promising young man of colour whose piety and talents are unquestionable, may be received here on equal terms with other students. As to my success in Bradford, it was better than I anticipated ; the amount of my collection was about sixty pounds. I met with many kind friends there, but since I have been in this country, and I may say in the world,—where has not the Lord raised up friends for me ? He has ever been better to me than my fears or deserts.

From thence I went to Leeds ; the Baptists are building a chapel there, and that I was told would operate against my collection. I said, no, it will make no difference at all, and I believe it so proved in the end ; for I think I collected as much there as cases of the kind are accustomed to get when they are not building. I think I have learned this one thing, not to let any thing prevent my success. The cause is the Lord's, he can give it all the success he thinks proper.

Why then should I fret myself about it—it is as dear to him as it can be to me, and more so. The silver, the gold and the people are his. Why should I be discouraged. If the cause is his—how can it fail? and if it is not, the sooner it fails the better. In Leeds and its vicinity my collection amounted to £50. I can only say, by way of bringing these remarks to a close, for they have already extended beyond my expectations in the commencement, that if any class of people under heaven have a right to beg, it is the African—the deeply-injured African, and there is no class of people that receives so little sympathy from the Christian community or philanthropist as the African; but the day will come as sure as there is a God in heaven, when both Britain and the United States will strive to undo the wrongs they have done to the Africans. For Ethiopia shall soon stretch forth her hand unto God; may the Lord hasten the day. The righteous Lord who hates robbery for burnt-offerings, will not let them go out of this bondage and servitude empty, it will be contrary to his nature and to all his past dealing with his people.

I shall close this part of the Memoir, by just saying I have raised £500. to this case, beside my expenses up to this time, and I have acknowledgments from the Rev. R. B. Loxley, Philadelphia, for 2000 dollars he has received from me and paid it on the mortgage of our house.

The following letter I insert from the Baptists in Yorkshire to their brethren in the United States, which will speak for itself as regards my reception among the people, not only in Yorkshire, but in all *England*.

“ DEAR BRETHREN,

“ A coloured brother and minister of Christ from amongst you, Mr. Jeremiah Asher, has visited us, to solicit contributions towards discharging the debt on his chapel. Cordially responding to *your highly respectable* recommendation, and to the claims of his case, we have contributed, as we trust you will think, liberally towards it. We feel constrained, however, to embrace this opportunity of remonstrating with you, our brethren in Christ, on the strange inconsistency of the treatment which our and *your* coloured brethren receive at your hands, and the strange difference between their treatment here in England, and in the free states of the Union. We have listened with interest to his preaching, and he has been gladly welcomed everywhere, both to our pulpits and to the fire-sides of every class of society. We think that you, brethren, must agree with us that we owe a debt to our coloured brethren, which it is not only our duty but highly to our honour to discharge ; and that in no way can we better discharge it than by showing to them our love as brethren in Christ, and by avoiding every word or deed, and even suppressing every feeling, which could make them *painfully* sensible of the grievous wrong which our progenitors have done to them.

“ Brethren, we are confident that you must as Christians often feel that you bring no small guilt on your consciences in allowing yourselves to concur with the *children of this world* in keeping your most injured brethren in Christ at so great a social distance, and in so depressed a condition. If the *world* can without compunction refuse them equal social intercourse, and *practically* hold them down to **SERVITUDE**, though not in slavery, it must violate, brethren, *your* conscience and every Christian feeling, to do likewise.

“ Brethren, we earnestly exhort you to break through these merely conventional yet sinful habits, and to honour your Master by your treatment of his servants. Be not ashamed of the brethren of Christ because the world is so, but let your light on this subject shine before men worthily of your profession. Happy indeed should we be to see our *baptist* brethren *foremost* in America, not only in the emancipation of the coloured people from personal slavery, but in the emancipation of *free men of colour* from social degradation, in educating them and elevating them by every possible expedient ; and foremost, too, in emancipating themselves from a



species of pride so irrational, so vulgar, and so *unchristian*, as that of pride in difference of colour !

“ Although, brethren, you assign your liberality to *voluntary* emigrants from Europe as the cause of your inability to aid Mr. Asher's case, we must beg to remind you of two things ; first, that coloured men *now* in America are in the land of their *birth* therefore in their *home*, and that ‘charity should begin at home ;’ and next, that their *colour* attests that they are the children of *compulsory* emigration, whose ancestors were dragged by *yours* from their fatherland, and that your fathers' heavy debt to *those* unhappy emigrants it is surely a sacred duty on your part to repay to their children.

“ We trust, therefore, that our heartily expressed sympathy with Mr. Asher will not induce you to send to us other coloured brethren on a similar errand. It would assuredly lead to disappointment. We hope, on the contrary, it will only stimulate you to contribute yourselves in aid of your coloured *fellow-countryman's* spiritual wants, and also to elevate yourselves ‘to the measure of the stature of the fulness of Christ,’ by elevating these, His brethren and *your* brethren, to your own social standing.”

## CHAPTER OF INCIDENTS.

---

It now remains for me to give the incidents illustrating the prejudices of the whites against the blacks in the United States. A more prolific subject for deliberation one need not wish for ; fruitful as it is, one is almost at a loss where to begin. However, in this chapter I only intend to record facts which have transpired in my own history and with which I have been familiar. I have already alluded to the difference in travelling between this country and America. Here, I have everywhere been regarded as a man, and by all denominations of christians as a brother. The ten months I have travelled in this country, and the various parts in which I have been, I have met with a warm reception and great kindness ; and has been indeed, in many respects, the most pleasant ten months of my life. When I have been travelling in coaches, omnibuses, and boats, I have no where been told they had no accommodation for niggers. When I have called for tickets at the railway offices, I have not been told I could have no ticket except in the carriage known as the *Jim Crow* ; or on board of steamboats, that it was against the rules of the company to allow any blacks a passage in their cabin. And above all, when I have been to the house of God, though a stranger, I have never been pointed to a corner in the gallery, as the

only place appropriated to coloured people, but on the contrary, I have everywhere been received with the greatest kindness. No gentleman would sit still and allow me to pass his seat when he perceived I was a stranger, without giving me an invitation to take a seat with him. I have been in places of worship in the states, where, if I went into the body of the house, if it was not nearly full, the pew-opener or sexton would come and say, there are seats in the gallery for coloured people. Since I have been in the ministry, I remember going as a delegate to one of our associations ; I had just got within the door leading to the lower part of the house, when the sexton came and took hold of me, and said, here, come with me, I will give you a seat, pointing to the negro pew in the gallery, there are seats there for your folks ; and I was obliged to assure him, that I was a delegate and a minister before he would let me pass.

These kind of insults as I call them, are common occurrences, every-day transactions, to every coloured man who has sufficient clearness of perception to behold it. But I must come to the incidents which I intend to relate, and as they are intended to illustrate the prejudice which has existed, and does still exist, to a great extent, against the coloured people in the United States, I leave them to tell their own story.

*The following instance of bigotry and barbarism, in a civilized Christian country, such as the world does not often witness, occurred only three or four years ago, in the State of Ohio :*

A gentleman liberated 400 slaves. The people not satisfied with preventing these negroes from

settling on farms which were purchased for them, determined to expel the coloured inhabitants already settled there, although some of them were among the earliest settlers in the State ; having built houses, cultivated farms, and raised families. The following resolutions were adopted at a meeting on the occasion, and it was feared the unlawful intentions so boldly announced would be enforced :—

“ Resolved, That we will not live among negroes, and as we have settled here first, we have fully determined that we will resist the settlement of blacks and mulattoes in this county, to the full extent of our means, *the bayonet not excepted.*”

“ Resolved, That the blacks of this county be, and they are hereby respectfully requested to leave the county on or before the 1st day of March, 1847 ; and in case of their neglect or refusal to comply with this request, we pledge ourselves *to remove them, peaceably if we can, forcibly if we must.*”

“ Resolved, That we, who are assembled, pledge ourselves not to employ or trade with any black or mulatto person, in any matter whatever, or to permit them to have any grinding done at our mills, after the 1st day of January next.”

*Outrageous treatment of a respectable and worthy minister of the gospel of Christ, on account of his complexion.*

In a journey to the west from New York, *via* Albany and Utica, Rochester, Buffalo, in 1843 or 1844, I was appointed with the Rev. Sampson White, (then pastor of the Abyssinian Baptist Church, New York,) to take a tour to the west, as far north as Canada and as far south as Cincinnati ; to visit all of the

coloured churches, and learn their true condition, number of members, &c., and endeavour to interest them in a convention, or association of churches which had been formed in the middle states, composing nearly all of the churches as far south as Washington; and auxiliaries from a number still farther south, the object of which is at no very distant day, to commence a mission in Africa. May the Lord hasten the day when Africa's sons shall be able to undertake it. All we lack is means; we intend to do it whenever these can be attained. In the mean time, we are giving our attention to uncultivated places at home. There are at present some three or four feeble churches receiving aid from this body.

We left New York, I think, in June or July, took a day-boat up the North River, for Albany, because there was little hope of our being accommodated on board of any other, that is, we could not procure berths in one of the steamers that made the trip in the night.

We arrived at Albany and proceeded to Schenectady to take a canal-boat, which was to leave there for Utica, at ten o'clock that night. About four in the afternoon we went to make inquiry respecting the terms, accommodations, &c.; we found the captain on board, glad to see us, received us with great politeness, and assured us, if we would go with him we should have as good accommodation as any gentleman in the boat; and as we were the first that had engaged our passage, if there was any preference it should be given to us. But he was not the first smooth-tongued Yankee that I had seen—I did not believe *him*, and told him so, which almost made him angry; *but he was so obliging that my companion was for*

closing the bargain and paying the fare, to which I consented, but did not believe we should get the same accommodation as the rest of the passengers, although we paid the same price. When the time came to leave we brought our luggage on board and were soon under way, with some fifteen or twenty passengers. About eleven o'clock the beds were made, and we were called down to retire.

I began now to take notice of the order. As we were the first on the list, I thought it likely we should be first called ; but, strange to say, we were the last, and our beds were as near the door as possible.\* I said to my friend, what do you think of this? O, he said, that was nothing. I told him there was design in it, and he would see more than this before he got to his journey's end. In the morning, when the bell rang for breakfast, my friend came to me as I was on the deck, and said, Are you not going to breakfast? I replied, I was not quite ready but he could go on. So he went down in the cabin—was met by one of the waiters, who told him there was not room at the table. And here my suspicions were the more confirmed. But he was so charitable, that he was not disposed to regard this as a denial of his right. However, at dinner he was determined to test the matter though I intended to have nothing to do with it, for it was already tested to me ; and besides, I dared not trust myself in the midst of these temptations. I find it far better for me to practice self-denial in these matters, than to be contending for right with a set of creatures, who are lost to all true sense

\* On the canal boats the beds are put up at night and taken down in the morning.

of right ; it seems to me to be casting pearls before swine. I am not aware that any of our coloured brethren in the ministry have travelled more extensively than myself, on the various thoroughfares in the States, and yet I have never had the least difficulty with any of them ; this is not because I have lacked opportunity, for these have been as abundant as my journeys have been numerous, but simply because I did not wish to be all the time in difficulty ; for on the side of the oppressor there is power, and there is neither law nor justice for the coloured man in these matters of popular prejudice.

At length, however, the time for dinner arrived, the bell rang, my friend was among the first that was seated at the table. I was still on the deck, but perceived there was war declared ; but as I had not enlisted I did not intend to fight, but I thought I would draw nigh and behold this great sight ; and to my astonishment I saw all of the would-be gentlemen and ladies, standing up all around the table, and refused to be seated until that nigger left. The captain was at the head of the table. As yet he had said nothing. The waiter came to my friend and ordered him to leave, which he refused to do without the captain's orders. The captain then commanded him to get up ; the word had hardly gone forth when the waiter kicked his chair from under him at the table, and he was obliged to retire. Indignant as I felt towards such inhuman and brutal conduct, I could not refrain from inquiring, if he saw any symptoms of inequality yet ?

It is needless to say, that neither of us had dinner on *board that boat* ; we left it at the earliest opportunity, *for ever, I hope.* I have great reason for gratitude to

the Giver of all mercies, that I had not that day taken my seat at that table, for I am quite sure I should have been brought away, and perhaps lifeless. Now, I hope, I shall not be misunderstood in the above remark. I do not believe in resisting evil. Then when I pray to be delivered from evil, I must not run into it with my eyes open ; if so, I have no guarantee that I shall be delivered from it ; but when I see it and avoid it, though it call for self-denial, there is no danger of falling into it, so it would be no wonder if on occasions like that, the Lord should leave me to myself, and then it is easy to see the result.

On our arrival at Utica, we were invited to Mr. C. Curtis's to dine. He is an influential gentleman, and a strong friend of the black man. In relating our treatment to him, my friend, White, was strongly inclined to enter a prosecution against the captain of the boat ; but my advice to him was not to attempt it, for he would incur an expense, without any prospect of remuneration. Mr. Curtis was quite of my opinion, and so the matter rested. This is but a specimen of an almost every-day occurrence. I have known a man set on shore on Long Island in the night, some ten miles from any dwelling—separated from his family on board, because he contended for his right to take his meals with the rest of the passengers. He was consequently delayed in his journey one week. When he arrived at home, he entered a prosecution against the captain, who of course got his case, and the poor man had to pay near one hundred pounds, and enter into a bond, with security, to keep the peace afterwards. With this circumstance I am well acquainted, and with both of the parties.



*A trip from Providence to New York—Sound  
sleeping, &c.,*

On one of the steamers which used to go direct from Providence to New York, in August, 1845. I was going to attend a meeting at Philadelphia of the Convention, to which allusion has already been made.

I went and purchased my ticket, on board of one of the opposition steamers, who were glad to take anybody, for they did not expect many passengers ; but contrary to their expectations, when the rail carriages came down from Boston, they brought a large number of passengers to this boat. Now, we were off directly. When I bought my ticket, the captain would not give me a berth-ticket as the other passengers have, but he told the steward to see that I had a bed. Even now, if a coloured man is allowed to go into the cabin at all, on board of one of the Sound boats, his berth will be near the engine, where no other passenger would sleep. But after proceeding on our way a short distance, the captain sent for me to come to his office. I paid no attention to it. After some little time he sent again, saying he wished to see me. I still refused to go : but at length he sent, saying, would I please to come to the office for a minute, he wanted to see me. So I concluded to go and see what he wanted. I went, and he requested me to let him see my ticket. I showed it to him : he took it and gave me one of the second class, and my change, and shut down the window without saying a word. I hardly knew what to do ; but at length I concluded to go to bed ; so off I went in pursuit of the steward, and told him I was anxious to retire. He said it is too early yet, we have not yet got through tea ; but

I insisted I must go to bed, and gave him no peace till he showed me my berth, and contrary to my usual practice in travelling, undressed and got into my berth. I said to myself, if I get out of the berth they shall take me out, for I was determined not to get out myself. It was about seven o'clock when I went to bed ; I was quite hungry, but could not stop to get any supper, for I was afraid the steward's orders would be countermanded ; so I lay there quite restless until about eleven o'clock, when the captain and clerk came down to the cabin to examine the passengers' tickets, and whoever had not a cabin ticket, was ordered on deck. Some fifteen or twenty were driven up, and at length they came to me. I concluded it would not do for me to show my ticket or have anything to say to them, so I affected to be asleep, and they began by talking to me, but I paid no attention to what they said. The captain said to the clerk, wake him up, he has no cabin ticket, he must go out, he shall not stay here. So the clerk took me by the shoulders, and began to shake me, and the harder he shook the sounder I slept. The captain says, fetch him out, and he took hold of me again, and got my head quite out of the berth. I actually began to snore. Well, says the captain, if ever I saw such a fellow to sleep ; but, he says, try him once more. He took the light which the clerk held in one hand. He took hold of me with both hands, and he did give me a terrible shake. However I did not awake. Well, says the captain, that beats all that ever I saw in my life ; let him be. They went away and let me alone, and after all that exercise, I had no trouble about sleeping the rest of the night, and in the morning when I got up, we were in New York.

*Burning a coloured man's house and destroying his goods, at Philadelphia, in September, 1849, because he was married to a white woman.*

This inhuman circumstance took place no longer ago than last fall, in the city of brotherly love. I saw it recorded in the *Philadelphia Ledger*. This coloured man was keeping a public-house ; it had been rumoured that he was married to a white woman ; his place was threatened for some time before an attack was made—the mob had threatened boldly and publicly to burn the house, and this threat was executed in the following manner :—about five o'clock in the afternoon, the mob came with a barrel of tar on fire in a hand-cart to the house, forced an entrance, and commenced pulling down the fixtures and breaking up the furniture ; the family and females escaped through a back passage ; the master attempted to defend his house and goods, and the consequence was that a large number of blacks collected, but the whites outnumbered them and got the mastery, and after destroying all the goods, set fire to the house and burnt it, together with a number of others in the neighbourhood ; this commenced about four or five in the afternoon and continued until twelve, when the courthouse bell sounded the alarm to call out the militia (when there was some four or five dead on each side) to quell the riot. Does any man mean to tell me that if the property and lives of the whites of Philadelphia, or any other part of the United States, were thus assailed while pursuing their lawful avocation, without any just provocation, the authorities would stand by coolly looking on for seven hours, without using means for the protection of the life and property of the

inhabitants? Certainly not. If it had been any other class of people than the blacks whose rights had thus been assailed, before seven hours had been concluded, the streets would have been drenched with human blood.

The following instance I have learned since I have been in this country. I heard it from the lady herself in Liverpool, who had married a coloured man from Philadelphia, who was steward in one of the vessels between Philadelphia and Liverpool :—she did not go over with her husband, but was to go about three months after ; when he arrived in Philadelphia, he left the ship and went into the country to wait the arrival of his wife. When she came she put up at a boarding-house in First-street, not knowing the difference that existed in the practice between the land of boasted liberty and the freedom of Old England. However, after she had been there about a week her husband came into the city, called at her lodgings, and inquired if Mrs. — was stopping there ; the landlady herself happened to come to the door, she replied, “Yes, there is a lady here by that name, but what do you want of her?” He said he should like to see her a moment ; could he go up to her room and speak with her? “What do you want of her?” was her reply. Said he, “I wish to speak with her.” She continued, “I will call her, but you cannot go up stairs.” So she went up to her room, and said to the lady, “There is a nigger down at the door who wishes to see you, and if you have anything to do with niggers, you must leave my house.” Of course she had no alternative but to leave ; she thought there could be no difficulty in her getting a

place with some coloured family, or going to a regular boarding-house, which was kept expressly for the accommodation of coloured people, but to her surprise she could not get access to a single respectable family. She had but one course left her to pursue, and that was to go to a boarding-house, and when she went there, the boarders, and especially the females, refused to have anything to say to her, or to keep her company in any way, but on the other hand, shunned her in every possible way ; till at length finding herself so uncomfortably situated, she was obliged to go on board one of the Liverpool packets, and stay there until the vessel was ready to sail, when she returned back to Liverpool.

The reason for the coloured females treating this lady in this manner, is simply because they do not believe that any white lady will marry a coloured man, without she has lost her rank or standing among the whites, then they say such associates they do not wish ; and although there have been instances when this was not the case, yet it has always been hard for those who were strangers to the circumstances, to understand it. Taking this view of the subject, which is certainly a correct one, it will be seen that this jealousy arises from feelings of self-respect, and not from any wicked or unjust prejudice, much less from a spirit of retaliation or revenge.





THE BORROWER WILL BE CHARGED  
AN OVERDUE FEE IF THIS BOOK IS  
NOT RETURNED TO THE LIBRARY  
ON OR BEFORE THE LAST DATE  
STAMPED BELOW. NON-RECEIPT OF  
OVERDUE NOTICES DOES NOT  
EXEMPT THE BORROWER FROM  
OVERDUE FEES.





US 16971.7.5

Incidents in the life of the Rev. J

Widener Library

003534848



3 2044 086 399 656